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THE ANTIQUARY.



VOL. XLVI.





THE  
ANTIQUARY:

*A MAGAZINE DEVOTED TO THE STUDY  
OF THE PAST.*



" I love everything that's old ; old friends, old times, old manners, old books, old wine."

GOLDSMITH, *She Stoops to Conquer*, Act i., sc 1.



VOL. XLVI.

JANUARY—DECEMBER, 1910.

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# The Antiquary

An Illustrated  
Magazine  
devoted to  
the study of  
the Past

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that's old: old friends,  
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*Goldsmith*

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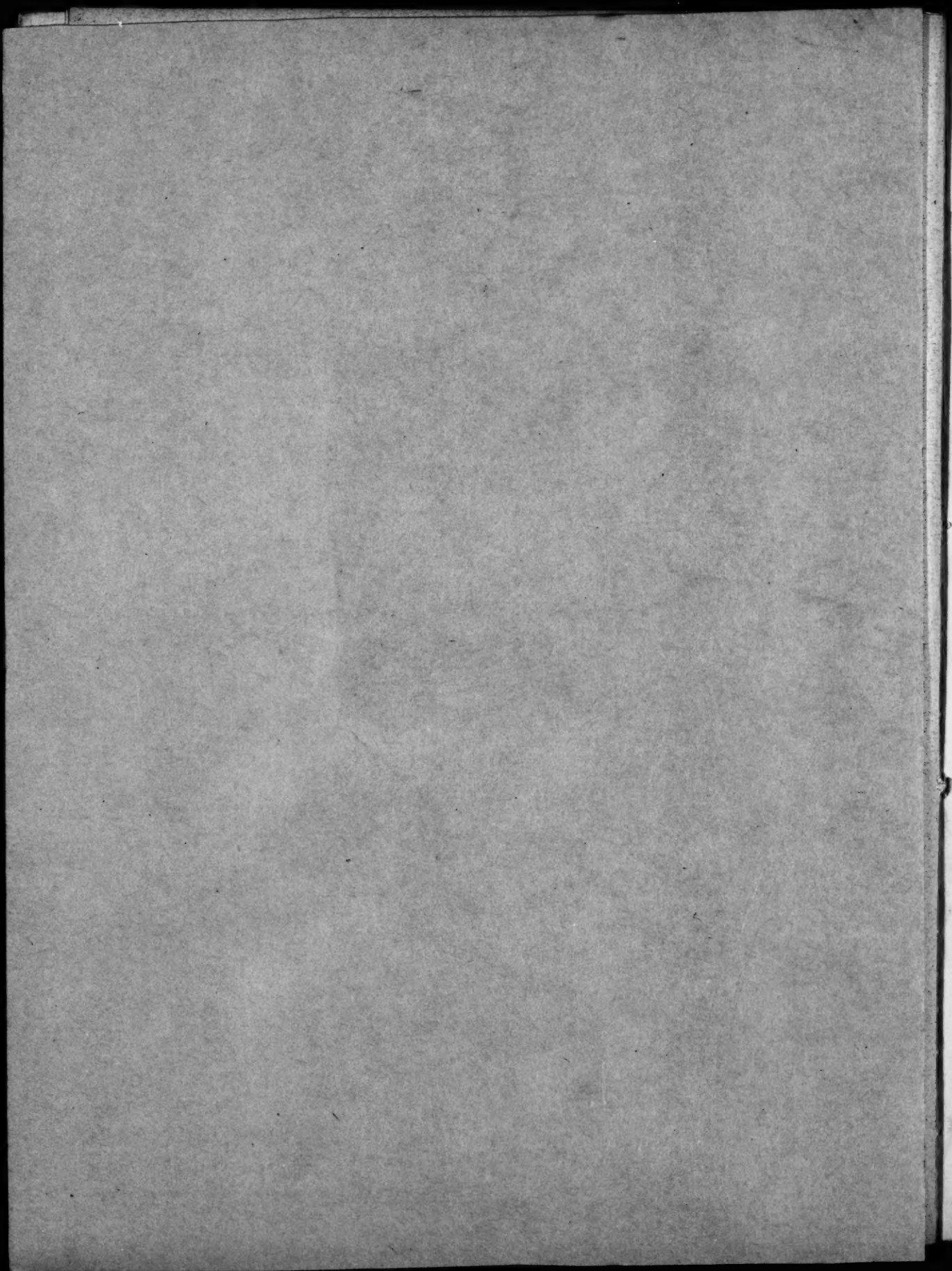
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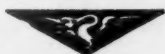








# The Antiquary.



JANUARY, 1910.

## Notes of the Month.

IN the columns of the *Bournemouth Directory*, Mr. George Brown of Christchurch has been waging valiant war against a proposal of the Town Council of that borough to destroy, practically, the old monastic mill of the Priory of Christchurch, Twynham. The Town Council had advertised that they intended converting this ancient priory mill into a "boat store" by effecting "certain alterations" and "removing the machinery" now therein — which meant, in effect, the complete dismantling of the old mill. However, 465 burgesses memorialized the Town Council against the proposals, which would destroy "one of the best-known and most popular antiquities of Christchurch," the site of which "has probably been used as a mill for at least eight centuries." After this petition had been presented and discussed, the Council agreed to meet a deputation of five gentlemen on the matter. At a later meeting the Council decided to convert the mill into some kind of show place. This means that its fate as a mill is sealed, and all its interest will probably soon be destroyed.

The scheme of the Croydon Corporation to widen the easterly side of North-End, which would involve the demolition of the Hospital of Holy Trinity, founded by Archbishop Whitgift three hundred years ago, was defeated by 29 votes to 25 at a meeting of the Town Council on November 22. A two-thirds majority of the whole Council would have been needed to carry the scheme. For

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the present we may say, "All's well that ends well"; but local respecters of antiquity and architectural beauty will do well to keep a watchful eye upon further developments.

When early last year intimation was given that the scheme for the reconstruction of the Grand Pump Room Hotel, Bath, involved the pulling down of the north side of the colonnade of Bath Street, many protests were made, resolutions condemning the destruction of the street being passed by various associations in London. Locally, too, a very strong feeling was aroused, and the Rector of Bath took a leading part in the formation of an Old Bath Preservation Society. The inaugural meeting took place in March, but in September the Town Clerk of Bath submitted to the Corporation the opinion of counsel on the remedies available to the Corporation to enforce their rights under their agreement with Mr. Waring, and the Council resolved that unless the alterations and extensions to the hotel were commenced within two months legal proceedings would be taken. The notice expired on Saturday, November 20, and a firm of local builders at once commenced the demolition of the colonnade.

A recent accession to the sculpture gallery at the Ashmolean, says the *Oxford Magazine*, is a singularly pleasing Greek relief of Neo-Attic type, representing three draped nymphs. It was found at Tarhuna in Tripoli by Mr. H. S. Cowper, and he has lent it to the Ashmolean. It stands near the window at the end of the sculpture gallery.

Some interesting letters have been appearing in *Country Life* lately about the church at Branscombe, near Seaton, South Devon. It is one of those rarities, an unrestored church, and, as Mr. Thackeray Turner says in a letter in the issue for December 4, it is, "like most such buildings, a complete history of English architecture from Norman times down to the Early Victorian period, at which period all art in the country had died out. Rumour says that the Ecclesiastical Commissioners are going at once to take the chancel in hand, but I hope that this is not so; for, obviously, no work should be done

before the winter is over, and, moreover, such a valuable building certainly ought not to be dealt with upon the judgment of one man only. I think the last entirely un-restored church which I saw was North Stoke, Oxon, which was repaired by an architect in consultation with this Society [*i.e.*, the Society for the Protection of Ancient Buildings]. I saw it before he saw it, and again when all the work was done, and I can assure your readers that a structurally weak building was rendered substantial and sound without the loss of any of its charm and interest; indeed, it was quite delightful to see this fascinating building looking clean, tidy, weather-proof, and fit for use. There is no reason why Branscombe Church should not be treated in a similar way."

The would-be restorers appear to object to the so-called "Palladian features" of the church as "common," while the conservers would retain them as forming part of the religious history of the parish. One writer on the former side commits himself to the monstrous assertion that the productions of the seventeenth and eighteenth century architects and craftsmen are "hideous enormities." The absurdity of this dictum was well exposed by Mr. Avray Tipping, who pointed out that we must then put Wren and Grinling Gibbons on the black list, and hold St. Paul's and the City churches to be among these "hideous enormities."

In the same letter Mr. Tipping took up the cudgels effectively on behalf of "deal" and the "three decker" pulpit. "We are told," he wrote, "that the existing fittings 'disfigure' Branscombe Church because they are made of 'common deal.' But when they were made, deal was not yet common, and somewhat earlier it was oak that was common, and deal was preferred when it could be afforded. On the other hand, deal has been common during the time that the 'restorers' have been pitch-pining our churches by the score and hundred, often removing oak pews and benches for the purpose. The three-decker is certainly not 'common,' but a quite rare survival; while as to its being 'hideous,' it is well to reflect that it was made during one of the most refined and

learned periods of our architecture, and, certainly, the skilfully wrought panels, the carefully composed cornices, the well-proportioned pulpit-back, the thoughtful design of the composition as a whole, compare most favourably in their simplicity with the coarse vulgarity and cheap mechanical ornamentation of the feeble imitative stuff which often disfigures 'restored' churches."

The *Illustrated London News* of December 4 contained a very fine series of illustrations, filling nearly four pages, of the prehistoric pottery brought by Mr. T. Hewitt Myring, the discoverer, from the Chimcana Valley, Peru. The collection contains many grotesques.

"A most interesting collection of relics of old Manchester," says the *Manchester Evening News* of November 26, "is at present on exhibition in the Queen's Park Art Galleries. The exhibition, which is probably the best ever held in Manchester, throws a great flood of light upon the earliest days of the city and of districts which, now entirely urban and included in its boundaries, were once the pleasant suburbs and rural districts of a young and thriving community. Historic treasures have come from Kersal, Hulme, Moss Side, and Alderley Edge, and the collections of private individuals and associations have contributed many exhibits of value and importance, loans having been received from Mr. Roeder, the Earl of Ellesmere, the Classical Association of Manchester, and others. The exhibits include a stone spinning whorl, millstones of Roman times, and ancient weapons and documents, amongst the latter a faded copy of the bill which called the town's meeting that resulted in the Peterloo massacre in August, 1819. This is believed to be the only copy of the bill now in existence."

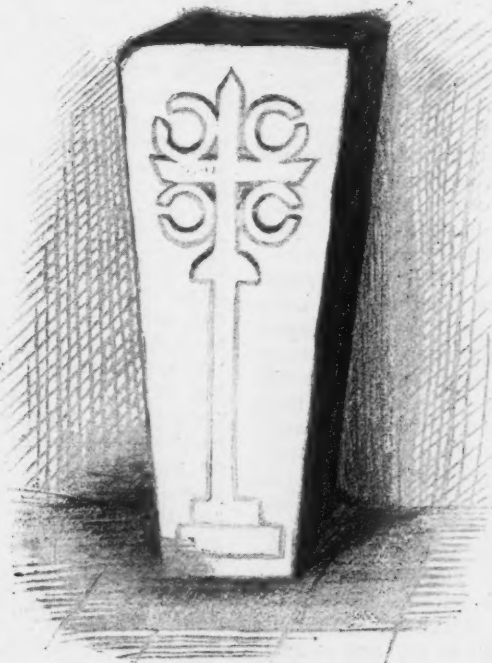
Some very interesting objects of ancient Greek art have recently been added to the Department of Greek and Roman Antiquities at the British Museum, and are now on exhibition in the Archaic Room. The most ancient of the new additions is a portion of what is known as a "harp" tomb, dating from the archaic period, about 1000-800 B.C.

Although much damaged, probably in ancient times, the sculptures reflect some of the best styles of the period. The carvings represent a rock-cut tomb, approached by four doors or gates, the outer one being guarded by two figures of mythical creatures with wings and human faces, which are thought to represent harpies or sirens. There are also some well-preserved sepulchral chests of white limestone. On the four sides of each chest are sculptures in high relief, showing a

mouth which were Norman work. Can any reader confirm this, or furnish any idea of the date of these stones, and also say what is the significance of the 'rings' in the angles of the cross? Presumably the stone would have covered the body of a person of importance?"



Mr. G. R. Ayrton, who has had several years' experience of archaeological work in Egypt, has been selected to undergo a course



TOMBSTONE IN OTFORD CHURCH.

funeral banquet, persons preparing the body for burial, and other scenes referring to funeral customs. These chests are of early Etruscan workmanship, and probably belong to the third or fourth century B.C.



Mr. C. Hesketh, who kindly sends us the drawing reproduced above, writes from Otford, Kent: "The enclosed drawing shows the top side of one of two tombstones now standing in the church here. Similar stones are said to have been seen at Monkwear-

of scientific training in India and Ceylon, in view of becoming Archaeological Commissioner of Ceylon, in succession to Mr. H. C. P. Bell, who, it is expected, will retire from the Government service during the year 1911. Mr. Ayrton was specially recommended to go through the necessary course of training by Professors Macdonell and Percy Gardner.



Mr. F. J. Bennett, F.G.S., of West Malling, has been contributing some interesting notes

on old Kent games to the columns of the *South-Eastern Gazette*. "Quite recently," he writes, "I have by accident awakened memories of old Kent games, which, I think, should be recorded, as they are significant of the past, and may date from prehistoric times." A Malling man, on being shown a flint cup by Mr. Bennett, at once said that it reminded him of a game he had played thirty years ago with a hollow flint. "Strike, holloa, and I'll follow," was the name of the game, which was played on a dark night. One player, furnished with a hollow flint and a stone, or with a flint and steel, left the others, who, after a minute or two had elapsed, severally called out, "Strike, holloa, and I'll follow." The player with the flint then struck a spark, and the others tried to locate and catch him. If caught he had to give up the flint and stone, or steel, to his captor. This, according to Mr. Bennett's informant, was a popular game forty years ago.

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"Livet, old 'un, and moker," is the curious title which is said to have belonged to a game described to Mr. Bennett by a Newington man. A circle was formed, and in the centre was the "moker," a three-legged stool with a stone or other object placed upon it. Each player had a "livet," the number of players being determined by the number of livets, or sticks, that an ordinary hop-pole would furnish. One player, called the "old 'un," had charge of or guarded the moker. Each of the others in turn threw his livet at the stone on the moker. If he missed his mark he was permitted to retrieve his livet unmolested; but if he struck the moker and knocked it over, the "old 'un," first restoring that object to its proper position, could try to catch the thrower. If he succeeded, the thrower became the "old 'un," and the game continued as before.

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An account of a variant of the same game has been gathered by Mr. Bennett from a native of Hawkhurst. In this case there was no stool, or "moker," and no "old 'un." Instead the players had a "dukka," consisting either of three stones placed one on the top of the other or of a leaning slab of wood supported by a stick, after the fashion, apparently, of the brick bird-trap. On the slab

was placed a stone, and the players had to throw and dislodge this and leave the slab standing. The "dukka" had to be replaced before the man in charge could start to catch the thrower. This is, clearly, the game boys now call "duckstone."



In a later communication Mr. Bennett writes: "Livet, old 'un, and micker' (or 'moker'), as played in North-East Kent, had in the centre of the ring the micker, which, I should have said, was a three-legged natural wood-chopping block, and had no stone, as I was told, on it. Now, this natural wood block might represent the Sacred Tree (see that monumental work, Fraser's *Golden Bough*, full of accounts of tree-worship from earliest times, with their remnants to-day). Might we not regard the men attacking this as those wishing to overthrow the pagan worship of the Sacred Tree, and the 'old 'un' as the priest in charge defending this old rite? In the South Kent variant of the game, perhaps a later one, as that thickly wooded part would not have been occupied so early as the more open north part of Kent, you have the 'micker' called a 'dukker' (or 'dukka'), but the central object varies, though still consisting of three members; thus, three stones or two pieces of wood with a stone on the top. Now, might not those three stones stand for the sacred stone structures, and the throwers as before represent those wishing to overthrow such objects, the person in charge, though apparently unnamed in South Kent, being the one whose duty it was to uphold the structures?" The suggestion is ingenious, but far from convincing.



The *Athenæum* of December 4 remarks that the restoration of the frescoes in the Church of St. Nicholas at Stralsund is now completed, and the result has surpassed all expectations. The interior of this fine church has for centuries been covered with whitewash, and the removal of this by a skilful restorer has revealed a remarkable series of fourteenth-century frescoes, in almost perfect condition and of admirable quality. Dr. Hermann Voss contributes to the *Cicerone* (Heft 22) a short note on this series, and draws attention to the many



problems which they present to critics and students of iconography.

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In November remains of the mammoth and the rhinoceros were discovered in excavating for the new Hackney Wick sewer extension. They were found along the line of the sewer between the Chingford branch of the Great Eastern Railway and Roding Road, Homerton, at varying depths, in the gravel overlaying the blue clay. The remains have been sent to the Horniman Museum.

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A curious story comes from Spain. In the *Daily Telegraph* of November 22 the Madrid correspondent of that journal wrote: "Interesting archæological discoveries have recently been made at Ronda, in Andalusia, on an estate purchased several years ago by a wealthy American, named Perin. On the estate was a house, which was known to the inhabitants of Ronda as the 'Castle of the Moorish King.' During the execution of repairs the workmen discovered some rich Moorish decorations on the walls, besides a marvellous ceiling and some sculptured pillars, similar to those in the mosque at Cordova. Further excavations were made beneath the floor, resulting in the discovery of a complete underground house, with long corridors and chambers dating back to the epoch of the Moorish domination. The discoveries also included some large ancient vases of Roman and Moorish design, containing large quantities of gold and silver.

"Mr. Perin held a meeting of his friends and the local authorities, and, acting on their advice, he decided to come to Madrid to place the matter before the Government for their consideration. As a result, a special commissioner has been appointed to proceed to Ronda to submit a report upon the discoveries."

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But this circumstantial story seems to have had no foundation in fact. The Madrid correspondent of the *Times*, in the issue of that newspaper for November 26, said that doubts as to the importance of the alleged discoveries had been expressed in the Spanish capital ever since Mr. Perin's hasty departure for Ronda by a special train in the small-hours of Monday, November 22.

"These were soon strengthened," continued the correspondent, "by the report that the workmen employed in the excavation and the police in charge alike denied that anything had been discovered at all. Yesterday suspicions were confirmed by news of the eccentric behaviour of Mr. Perin on his arrival at Ronda. He is said to have galloped across country scattering silver coin right and left; to have visited his solicitor for the purpose of assigning Casa del Rey Moro to King Alfonso; and finally to have decided to leave Ronda to-day for Morocco, without awaiting the arrival of the expert antiquary placed at his disposal by the Government. The end of the adventure is awaited with interest." We fear that the wonderful underground Moorish house is but a "chateau en Espagne."

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At Haltem, in Westphalia, near the site of the Aluso fortress, erected by Drusus in the year 11 B.C., was recently found a bronze vessel containing a dried black mass, which Professor Kassner has decided to be Roman ink. The mass was found to consist chiefly of soot and tannate of iron. It also contained smaller quantities of ferric oxide, copper oxide, clay, magnesia, gypsum, phosphoric acid, carbonic acid, alkalies, and sand. These ingredients probably represent chiefly accidental impurities which have found their way into the old inkstand, but some of them may be due to the chemical action of the ink on the bronze vessel. The presence of an aromatic substance suggests that the ink was imported from Italy, where the use of perfumed ink was common.

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During the past two months, says the *Manchester Guardian* of December 13, a deep excavation has been made in the open square which surrounds the Radcliffe Library in Oxford. The object is to provide fresh accommodation, in underground chambers, for the ever-growing stores of the Bodleian Library. A good deal of old pottery has been dug out, and in a negative way it reveals an interesting point in the social life of England. This Radcliffe Library was completed in the year 1754, and all the fragments of pottery beneath the turf date from pre-1754 England. While broken beer-jugs and beer-

mugs are frequent, no fragment has been found of a teacup or saucer or of a dinner-plate. This means that the wooden platter had not been superseded in the Oxford of 1750 by the pottery plate, and that tea-drinking was not a general habit. It had not yet created the familiar forms of teapot and teacups, at least for the middle-class of society. In 1750 tea was not to be had in London under 9s., and Hyson sold as high as 25s. the pound. It is true that Horace Walpole says in 1742 that tea is "universal"; so it was to the little clique which was the universe to him, but it was practically unknown to the citizens of Oxford.



The Commission des Monuments Historiques reckons the abbey church of St. Genou, Indre, among the thirty finest and most interesting churches in France. Though naveless—the nave was pulled down owing to its supposedly dangerous condition—it is considered to be one of the finest examples of Romanesque architecture in Berry. A good descriptive article on St. Genou appeared in the *Builder* of December 11, with several illustrations, including a drawing of the barrel-vaulted choir, and another of the exterior of the choir and apses.



The issue for December 10 of another contemporary, the *Architect*, contained a long and most interesting abstract of a paper on "The Symbolism of the Crocodile in the Middle Ages," read by Mr. G. C. Druce before the Royal Archæological Institute on December 1. It was pointed out that representations of Hell-mouth, such as may be seen on the tympanum at Bourges Cathedral in the scene of the Last Judgment, and elsewhere, were based on the crocodile's head, and that this symbolic employment was due to the description of it in Job, c. xli. "The best evidence of the symbolism of the crocodile," said Mr. Druce, "is to be found in the mediæval 'Bestiaries.' . . . In thirteenth-century 'Bestiaries' the crocodile usually appears twice over, being classed both with the larger sea-fish and with the land animals. In one manuscript, for instance, it appears as a long, thin yellow eel, with a long mouth, and further on among the animals as a clumsy beast. The description given is much the

same in all, though the symbolism is usually to be found under its heading as a land animal. MS. Harl. 3244, folio 43, says that under this figure hypocrites and men of luxury and avarice are symbolized. As the crocodile rests by night in the water and by day on land, so hypocrites, although they live in luxury, are delighted if they are reported to live just and holy lives. As the crocodile alone of all animals moves its upper jaw and keeps the lower one immovable, so hypocrites show forth in word only examples of the holy fathers and a goodly supply of their good words; while in deed they show forth very few of the things which they say. Whereas of its dung temporary rejuvenating ointment is made, which quickly comes off, so evil men are generally praised by the unlearned for their evil deeds, and are glorified by the praises of this world, as it were with an ointment, but which when the Judge comes will vanish like smoke.



"These details came, not from Job, but from Pliny's *Natural History*. That author, who in his turn follows Aristotle and Herodotus, seems to have inspired many of the Bestiary illustrations occurring under the heading of Cocodrillus, which show a crocodile either devouring a man or holding him in its claws. It is probable that some of our church carvings of beasts swallowing human beings represent this phase. The symbolism largely speaks for itself. The ingenuity with which the various points of the crocodile's appearance and habits are turned for either religious or moral teaching is something marvellous. It is a symbol of hypocrisy and deceit. The ointment episode is evidently the *pièce de résistance*. Luxury—i.e., vice—and avarice were regarded as the two worst sins; and they are the butt of moralist in the Bestiary over and over again."



An important addition has been made to the Babylonian room at the British Museum, in the shape of an eight-sided terra-cotta cylinder containing many hitherto unpublished details of the history of Sennacherib, King of Assyria, who reigned from 705 B.C. to 681 B.C. This remarkable object, says the *Times*, is almost complete, and the slight damage which has been done to por-

tions of the columns of text does not affect the contents of the inscription, inasmuch as the missing portions can be supplied from other inscriptions of the King in the Museum. The inscription is dated in the year 694 B.C., is written on the eight sides of the cylinder, and contains about 720 lines of text. The new information supplied by the cylinder will prove of great interest to historical students, for it concerns the campaigns which the Assyrian army carried out in the years 698 B.C. and 695 B.C. Fresh light is thrown on the character of Sennacherib by the new cylinder, and we find that, like the great Saladin, he was not only a mighty warrior, but a great architect and far-sighted builder.



## In Mediæval Gotland.

BY JAMES BAKER, F.R.G.S.

Author of *The Gleaming Dawn*, *John Westcott*, *The Inseparables*, etc.



AND a mediæval Devonshire withal! One hardly expects to find in the Baltic soft hot weather, luxuriant roses, and a rich vegetation; but these are to be met with in the Island of Gotland, in the Baltic.

The means of approach to Gotland from the cheery capital Stockholm is very pleasant. You leave Stockholm in the evening on a comfortable steamer. We were fortunate enough to be on the *Polhem*, whose captain spoke English well, and gave us useful information about the island, but the crowd on board surprised us: where was it possible for all to sup and sleep? But the first difficulty was overcome by a well-spread table being arranged on deck, and as we sailed over the mirror-like sea, the sun sank in marvellous splendour, lighting up the distant vistas of the lakelike arm of the inland sea with most wondrous hues of deep orange and ruddy pink, until the sea and sky were a blaze of glory, against which the pine-clad isles stood out in sharp black silhouettes.

Amidst this glory we supped and lingered long on deck, far into the night; only at

Edfu, on the Upper Nile, have I seen more amazing beauty of colour and cloud form.

The next morning the low line of Gotland Island was in sight, and soon the high red roofs and white towers and black domes of the churches were plainly visible, and around this human nest the old grey mediæval walls, with square towers and lesser bartizans, told us of the mediæval interest in the town. Beyond the walls was at once open country—no straggling new suburbs. The mediæval town of Carcassonne, with all its towers and gates, was at once called to memory, and here in the Baltic was another gem of the Middle Ages, preserved to this day.

We soon made acquaintance with the cobble-stones of Wisby, that, like those of Moscow, are famous for their pointedness. You soon learn to pick out the narrow strips of paving-edging for walking on, but the cobbles brought us to a well-found new hotel, with all the latest things in electric bells, lights, and telephones; and so, satisfied with our quarters, we started out to explore the town, and quickly saw there was matter of interest here for many a day. The only thing wanting was a good guide to all the ruins and interesting spots in and around the town.

And here fortune favoured us, for a paper had stated that "En Engelsk Tidningsman" had arrived in the island, and this procured us the pleasure of a call from our English Consul, Mr. Cramer, who most kindly gave us much of his time, and in his company we visited towers and castle and ruined churches.

Wisby, like the old town of Ypres in Belgium, reached the height of its glory in the fourteenth century. Then came a crashing blow, and Wisby has stood still ever since—happy, without more history. This blow was the capturing of the town and its riches by the Danish King Waldemar in 1361, and all its great buildings, now in ruins, date from before that period, and are mostly of the twelfth and thirteenth centuries.

The thing that at once tempts a visitor at Wisby is the stroll round the great wall that still hems in the town. Somewhat squalid cottages cling to the inside of this great wall; but pass out through one of the numerous gates, and at once you are on soft turf, inter.

mingled with rocks, and the air is filled with the delicate scent of sweet-brier and wild roses and wild flowers, and the old grey walls go stretching on down to the sea, with all the upraising towers and lesser outjutting bartizans. Between the towers are green trees, and beyond them is the wild heath and the shining Baltic Sea.

Within, the walls peep up to the ruins of many a church, rising above the houses of to-day. Yet, withal, veritably it is a dead city of the North, and away on the rocky hillside to the east of the town rise up three gaunt, lone pillars that are the ancient gallows of the town, where many a poor wretch has swung until the fowls of the air plucked his bones.

Now they stand an evidence of a cruel past, and even the superstitious dread of their shadow is thought so little of that we caught a representative of His Britannic Majesty and our English friend taking rest on the soft, flower-studded turf beneath the gallows—ay, and in their shirt-sleeves, the sun was so hot. The wall towers have their special names, as the Jung-Frutornet or the Maiden's Tower, so called from the horrible tradition that a young girl was walled up alive within it, because of her love for King Waldemar, that led her into betraying the town into his hands.

Just beneath the hill on which rise up the gallows is an interesting ruin of "St. Goran-without-the-Walls." On the south side of its three lancet east windows is a broken sedillia, and on the north side is a pointed aumbry recess. But it is the churches within the walls that are of most interest, and these are now being well cared for.

St. Goran is still used as a cattle-shed, and the grass and trees around it add to its picturesque effect. The richness of the vegetation is well seen in the churchyard of St. Nicholas, where vine and walnut, acacia and mulberry luxuriate; and here also is seen a building (in which the Freemasons meet now), dating from the tenth century, but much modernized.

The Church of St. Nicholas has many most interesting points. The south-west door and rose window above are good examples of mediæval work, the sculpture of two Bishops with their staffs, giving the

Benediction, is an interesting piece of work, and in the west gable are inserted two brick rose windows, in which, in Wisby's wealthy days, two great carbuncles are said to have been inserted, that served as beacon-lights to the mariners on the Baltic Sea, but King Waldemar abstracted them. The whole ruin within and without is very lovely.

A church which is a double church, and is remarkably like the curious double church in the Castle of Eger in Bohemia, is the one known as All Saints' Church. Here one church is above the other, but there is but the one altar.

Four octagonal pillars support the upper church, and this is led up to on either side of the lower nave by a good bit of Romanesque arcading. The roof of the upper church is supported by four round pillars, and one looks down now upon the square choir, that has a passage running behind it on either side of the altar, with two chambers above. From the grass- and shrub-grown roof of this ruin a lovely view is had of the city wall and its great towers, and the clustering town within its circuit, with the many ruined churches. Away seaward is the harbour, and over the wide space now filled with luxuriant gardens there once floated safe in harbour the argosies of the Hanseatic League.

More than one day can well be spent amidst the ruined churches of Wisby. St. Catherine's is a noble ruin, and the sister churches of St. Drotten and St. Lars are filled with curious points of architecture, such as the penitents' cell, with its little altar, in St. Lars. But the one church that is still in use and in repair attracted us across from St. Catherine's.

This church—St. Mary's—is now the cathedral, and on the pulpit still stands the quadruple hour-glass, one glass to each quarter, the last glass completing the hour—a glass that many a Lutheran divine has taken to the full.

The east end is good Romanesque work, but the south door of the nave is a fine pointed door, with sculpture in the tympanum of Christ stepping from the tomb; and at the south of the chancel is a still richer deeply splayed door, with six pillars on either side richly carved. The tombs of the Rosenkrantz family within are noticeable; their



emblem, the rose, occurs in the architecture. But the churches are holding us too long. It was pleasant to stroll down to the west of the town to the ruins of the old castle, where people were picnicking, lighting fires, and boiling their coffee amidst the ruins, and then to stroll round the walls amidst the high earthworks that had formed the outer defence. Here we saw the men playing the popular Wisby games of Warpa and Park. Warpa is played with a species of rude stone quoits that are made to whirl in the air as they advance, and to fall dead at the mark. Park is a style of hand tennis, played with a large ball; one in the middle of the two sides serves, and then the ball is kept going as in tennis, but with the hand, somewhat like the Basque game Pelota. There is another popular game called Storta Stang; that is a species of throwing the caber. We met with one word in use here—"Väga," pronounced "Voga"—that may elucidate the word "Vugga" that occurs in Cornwall in connection with smuggling. "Voga" implies to attempt boldly. The similarity of pronunciation suggests some Scandinavian origin for the Cornish word.

The favourite walk of the Wisby people is along the Strandvagen, that follows the west wall of the town and looks out over the sea, beyond which the sun sets in wondrous splendour; and just within the walls are lovely walks beneath trees, or amidst the luxuriant flowers of the Botanical Gardens. We went into Mr. Cramer's pretty old-fashioned garden, and were surprised at the glorious roses and wealth of flowers. There is a pavilion near the Botanical Gardens, much frequented for supper, where a band plays, but the one we heard was a decidedly bad one—German of the worst description. But the sunsets seen from the upper pavilion made up for the bad music, although they would have been more enjoyed with better music or none.

The Gotlanders are now being mindful of their history. Much that has been discovered on the island has been taken to Stockholm, but a very respectable museum has been established in Wisby, and in it the life of Gotland from the Stone Age to the present time is illustrated. Some of the great memorial stones are very curious. One

of the Gotlanders of whom the islanders are proud is Mr. Axel Herman Haig, the well-known artist, whose etchings of foreign cathedrals are so well known in England and America. We saw many of Mr. Haig's drawings in many parts of Gotland, and he is helping the Gotlanders to preserve their treasures of antiquity. In curious English I heard his position in younger days described as: "He was not very poor; I do think he was not very rich. He was of the demi-monde," the speaker meaning he was halfway between rich and poor.

He lives on the part of the island to the eastward, a part we, alas! did not reach, but we had some pleasant days amidst the villages in the island—one day especially, in company with our good friend Pastor Skog, was a most interesting day. We had met the pastor on board the *Polhem*, and speaking English, he kindly proffered us his help, and as our Swedish was decidedly limited, we were but too glad of his aid. We rode out with him to Barlingbo, and at his suggestion the station-master's wife most kindly got us an excellent little lunch before we walked off to Dalham to call on Pastor Odin and see his interesting church. A very remarkable church we found it, with rich sculpture. The towers reminded us of the old Romanesque Church of Ardenach on the Rhine, and here we saw the first of the quaint Moses and Aaron Communion-tables that in the seventeenth century replaced the old altar; an hour-glass stood on the pulpit, and a little cupid with loincloth and wings swung down from the sounding-board above. Whitewash was, alas! too prevalent, as elsewhere in Gotland. A peculiarity here was a curious aumbry, standing out from the wall, with twisted rope columns, and with rich leaf capitals. At the north door is some very curious sculpture of a priest holding up a chalice, and a figure above suggesting the Deity blessing it with the orthodox two fingers. At Barlingbo, also, the church is full of interest. The font is of the type prevalent here, supported on curious tortoise-like heads, with the emblems of the Apostles, and Adam and Eve.

These churches of Gotland are of the most quaint interest. Much of the twelfth and thirteenth and fourteenth centuries work has

been left, and in wandering about amidst them from village to village you see how rich, for the Baltic, is the vegetation. Grand fields of corn alternating with hay and beet-root, or fir forests and heath, or parklike meadows delightfully diversified with tree and sward.

On another day we went by rail to Hemse, and here we met Pastor Scog and his friend the Pastor of Hemse, who put his horse in and gave us a most pleasant day, driving amidst the villages around Hemse, that lies at the southern end of Gotland's little railway.

We found that a horse show was being held at Hemse, and we had the pleasure of seeing some splendid little horses—there is a vigorous breed of wild horses on the island—and some of these tame ones showed excellent points, and good blood and breeding. After a curious little lunch at the clean Hotel Procope at Hemse, we had a look at Hemse Church, where by the door still hangs the standard measure, and inside we were delighted to find the whole church illustrated with mediæval illustrations that had been preserved under whitewash. The life of Christ was very quaintly portrayed. The font was supported, as at Barlingbo, with leaf and quatrefoil ornamentation. One of the scrolls reads: "As the rose is the flower of flowers, so is this the House of Houses."

From Hemse we drove on to Rone, where, at the north door, is a quaint sculpture of a ship with two figures, illustrating sailing over the sea of life to eternity, and a man holding a fish as emblematic of faith holding to our Saviour. Inside, a ship is hanging from the roof as a candelabra, illustrating the same idea. All the seats here are painted quaintly, inside and out, and on the walls are the words in Swedish: "Peace be with you." The nave is supported by one grand central pillar of pink-and-white granite, with an ornamented base and rich capitals, the roof springing from this to four corbels crocketed.

There was much in this church, as in all the others, to detain us. We climbed the tower, called "Long Jacob" by the people, and looked out over the rich island, with view of the sea beyond. Hops were growing just beneath, and in the vestry we saw—what surprised us in a Lutheran church—a rich vestment of red velvet and gold, called a

Messshake, worn at the Communion Service.

The Pastor of Rone received us in his cosy, pleasant room; a piano stood open by the window, that looked out into a garden full of luxuriance. On the walls were photographs of the ninety churches in Gotland; but we had to haste away to Burs to visit another of these ninety churches.

At Burs were more quaint paintings, and a rich reredos of the Decorated period, a triptych of Christ and the Virgin and saint on either side; and below a quaint rendering of the five wise and five foolish virgins, the crowns of the foolish virgins falling off their heads, and their lamps upside down, all weeping and looking very sad, whilst the wise were depicted with most peaceful expressions. A good brass was here of 1380, of the Canon of Lund and Lindköping. In the roof were medallions of Biblical scenes. The whole church is full of interesting matter, and at the south door the Parable of the Virgins was again illustrated in stone. Here, again, we were hospitably entertained by Pastor Adberg to a genuine Gotland lunch, and it was with very real regret that we had to drive away to Stonga.

But the church of Stonga made us forget our interest in the others, for here was much rich carving and mediæval remains. At the richly decorated, deeply splayed south door, on the outside, is a triple tier of carving, of most quaint and expressive work, of the Adoration of the Magi, with an enormous grotesque head corbel supporting the seated Mary; the descent from the cross, and probably the flagellation, were also depicted. The whole door is very rich with symbolic carving; and inside, the church is full of matter to make the antiquary linger.

The font was exceptionally rich, supported by great tortoise-like beasts with walrus-like tusks, and with a bowl rich in figured and scroll work.

A month might well be spent in pleasant Gotland; a year would not exhaust its folklore and history. And when we stood on the steamer, amidst a great line of Stockholm ladies all covered in Gotland roses and flowers, we waved our adieux not only to our island friends, but to the island, with very real regrets.

## Fonts with Representations of the Seven Sacraments.

BY ALFRED C. FRYER, PH.D., F.S.A.

**T**HE picture-gallery at Antwerp contains a painting ascribed to Roger van der Weyden. Some critics, however, believe it is the handiwork of Robert Campin—at any rate, it was painted between the years 1437 and 1460. The picture represents the interior of a large Gothic church. In the foreground we have the crucifixion; the dead Christ hangs on the cross, and the Blessed Virgin falls fainting into the arms of St. John, while the Marys are weeping. "This is the historic event symbolized and commemorated by the various sacraments which derived their power from it."\* In the chancel of the great church a priest is celebrating the Holy Eucharist, and is in the act of elevating the Sacred Host. On the left are the sacraments of baptism, confirmation, and penance, and on the right those of holy orders, matrimony, and extreme unction. An angel holding a scroll hovers over the figures engaged in the celebration of a sacrament, and each angel is portrayed in the following symbolical colours. Thus we find the angel of baptism is white; the angel of confirmation, yellow; the angel of the Holy Eucharist, green; penance, scarlet; extreme unction, black; holy orders, purple; and matrimony, blue.

About the date when this beautiful Flemish picture was being painted, a series of baptismal fonts were carved in England, and ornamented with sculptures depicting the seven sacraments of the Church.† The question presents itself why these fonts are chiefly met with in East Anglia,‡ and only two elsewhere.§

\* See *Early Flemish Artists*, by W. M. Conway.

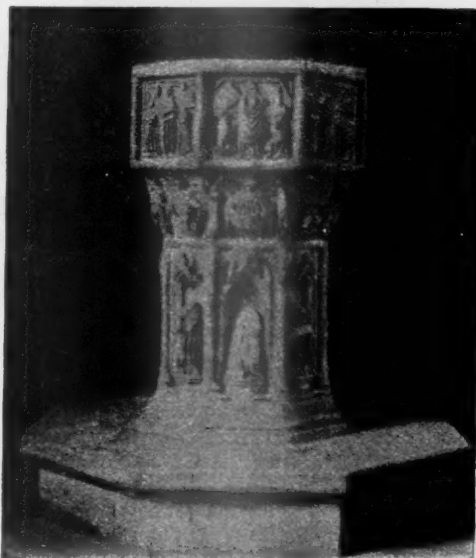
† For a detailed treatment of this series of fonts, see the *Archæological Journal*, vol. lix., pp. 17-66.

‡ *Norfolk*.—Binham, Brooke, Burgh (near Aylsham), Cley, East Dereham, Great Witchingham, Gresham, Little Walsingham, Loddon, Marsham, Martam, Norwich Cathedral, Sall, Sloley, Walsoken, West Lynn.

*Suffolk*.—Badingham, Blythburgh, Cratfield, Denston, Gorleston, Great Glenham, Laxfield, Melton, Southwold, Westhall, Weston, Woodbridge.

§ Farningham in Kent, and Nettlecombe in Somerset.

Whenever a good design is produced in art, there is found a tendency to copy it. In Norman times this is noticeable, and we find, for example, that the beautiful font at St. Thomas', Launceston, is reproduced in several churches within a radius of a few miles. In the fourteenth century this desire to plagiarize may also be seen, and it is still more pronounced in the fifteenth century. One parish obtained some beautiful and original design, a neighbouring parish copied it, and then it was spread far and wide. It has also been conjectured that these fonts



BROOKE, NORFOLK.

were made at a common centre, like the Tournai series of fonts, owing to their geographical distribution and the similarity of their representations. But the East Dereham font appears to have been carved on the spot, and the block was imported.\* It would have been impossible to transport a font of such delicate work.

All these fonts had octagonal bowls, and the sacraments are represented on seven panels, while the eighth compartment has

\* There was a paucity of freestone in Norfolk, and the block came by water to Lynn.

either the crucifixion of the Saviour or some other appropriate subject. It is easy to see why the subject of the seven sacraments was



GREAT WITCHINGHAM, NORFOLK

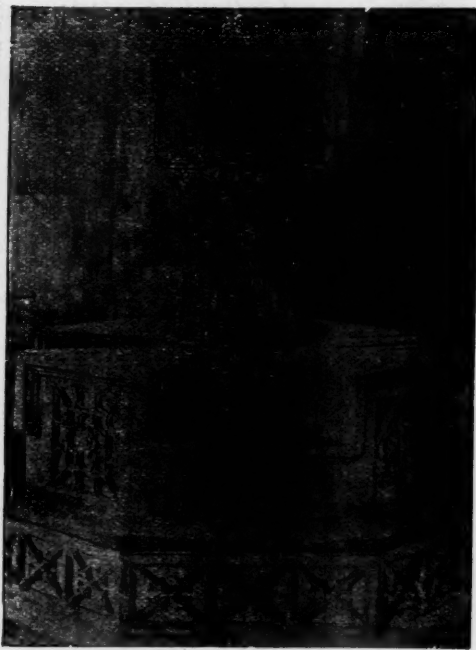
selected for the decoration of fountains in churches. The font was set apart for the administration of baptism, the first of the sacraments, for which reason it was invariably placed near the entrance of the church. As baptism was thus the foundation of the other sacraments, it was appropriate to represent the sacraments on its several compartments.

There are at present existing as many as thirty examples of this type of font in England—sixteen are in Norfolk, twelve in Suffolk, one in Kent, and one in Somerset. Some are badly mutilated, but a few have escaped the hands of the iconoclast.

The church accounts at East Dereham\* inform us that their font was erected A.D. 1468 at a cost of £12 13s. 9d.; the font at Walsoken was a gift to that church in the year 1544; and the font at Badingham must have been carved about 1485, for the panel depicting the sacrament of matrimony shows a man holding in his hand the round turban hat worn at that date.† The fountains at Great Glenham and Woodbridge portray the ladies

in butterfly head-dresses, so these two fountains were erected about the year 1483. The horned head-dress of the period of Edward IV. is met with on several of the fountains, and consequently we may date them about the year 1467. The architectural details of the Southwold font are so similar to the one at Badingham that we may place it about the year 1485, while the ladies' three-cornered coiffures might perhaps give the period of Henry VII. for the Gresham font. The font at Melton may be dated A.D. 1510–1520, for the eighth panel has two soldiers represented upon it, and their armour is evidently of this period.

The steps upon which the font stands are in several instances both elaborate and beautiful. At Little Walsingham the two steps are ornamented on their exterior faces with panels and tracery, and each step is subdivided into two more steps, while the upper surface is



LITTLE WALSHINGHAM, NORFOLK.

formed into a cross. The same pleasing effect, but not quite so elaborate in detail, may be seen in other places.

\* See *Archæologia*, vol. x., p. 196.

† Gardiner's *Hist.*, vol. i., p. 339.



The pedestals are frequently adorned with eight statues standing in niches, and the bases are enriched with seated figures of the Evangelists holding books, with alternate representations of their well-known emblems. The pedestal at Little Walsingham is one of the most elaborate in detail. Representations of the four Evangelists, the four living creatures, and the four Latin fathers of the Church, are on the shaft, while a niche is placed at each corner containing an angel on a tall pedestal. Saints, with their emblems, may still be seen in many of the niches which adorn the stems of these beautiful fonts. At Great Glenham and Woodbridge the pedestals are decorated with four lilies standing in two-handled jars. The church at Woodbridge is dedicated to St. Mary the Virgin, and consequently the emblem is specially appropriate.

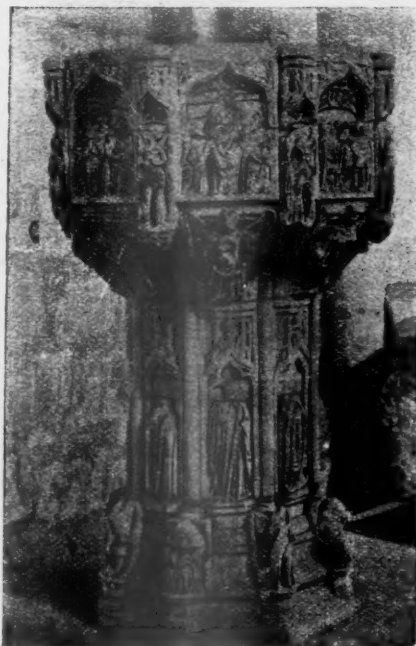
The angles between the panels in some cases end in pendants, and in others they are adorned with statues on pedestals placed under canopies. On the beautiful font in Norwich Cathedral, which stood in the Church of St. Mary in the Marsh before it was demolished, are eight of the nine orders of the celestial hierarchy. Three are too much defaced to be made out; but there can still be seen an archangel, with a sun or star on his breast; an angel scourging a devil held in a chain, which represents the angelic order of the powers; an angel with a thurible to represent the cherubim; and one holding organ-pipes for the order of angels.

Most of the bowls are supported with angels having outspread wings. Some bear emblems. At Sall the emblem for baptism is a chrismatory; confirmation, a mitre; Holy Eucharist, an altar-stone; penance, a rod; extreme unction, a soul represented by a little figure rising up from a corpse-cloth; holy orders, a chalice; matrimony, a guitar; the crucifixion (the eighth panel), an angel in the attitude of adoration.

Many of the fonts have been richly painted, and traces of colour and gilding may still be seen on several of them. The fonts at Norwich Cathedral and Little Walsingham are the most elaborate, and are very beautiful works of art even in their mutilated condition. However, the fonts at Gresham and Sloley are the most perfect,

and have suffered very little at the hands of the iconoclasts.

At Blythburgh, William Dowsing performed his work so thoroughly that not a vestige of carving remains on the bowl, while at Southwold only traces of the positions once occupied by the sculptures can be discerned. William Dowsing was appointed by the Earl of Manchester as "Visitor of the Suffolk Churches," December, 1643, for the purpose of destroying and demolishing altars,



NORWICH CATHEDRAL.

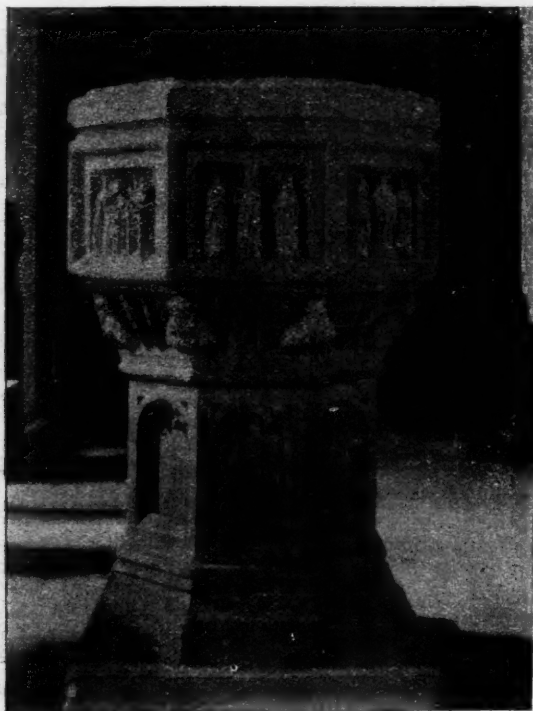
candlesticks, pictures, and images. His *Diary* contains most interesting particulars as to the way in which he carried out this mission. The following entry in his *Diary* relates to Southwold: "April 8. We brake down one hundred and thirty superstitious pictures, St. Andrew, and four crosses on the four corners of the vestry; and gave orders to take down thirteen cherubims, and to take down twenty angels, and to take down the cover of the font." Gorleston font suffered severely about the same date (A.D. 1643) at

the hands of one Francis Jessup, who in his *Journal* remarks: "We did deface the font and a cross thereon." It is interesting to note that Francis Jessup laments in his *Journal* that he could not destroy the painted glass in the upper windows, as no one in Gorleston would lend him a ladder. The iconoclast who defaced the beautiful font at Loddon did his work so thoroughly that we are now unable to make out the

It is attributed to St. Ambrose that the octagonal font symbolizes:

Hoc numero decuit sacri Baptismatis aulam  
Surgere, qua populis vera Salus rediit  
Luce resurgentis Christi, qui claustra resolvit  
Mortis et a tumulis suscipit exanimas.

Another reason that has been given is that the old world and the old man were created in seven days, the new world of grace and the new man have been created



DENSTON, SUFFOLK.

number of figures that once existed in each of the panels. In the churchwarden's books for A.D. 1642 is the name of the barbarian employed to deface this font and the price of his labours:

	s.	d.
Laid out to Rochester, the glaser, defacing		
of the images of the church	6	0
Thomas Randandall for writinge Covenant	1	0
	7	0

on the eighth day, of which facts the outward form of the font is a visible sign. "It is curious, too, if it was desired to adopt some sacred number for the sides of the font," says Mr. Francis Bond in his valuable work on *Fonts and Font-Covers*, "that the number 8, to which little importance is attached in symbolism, should be favoured out of all proportion to such well-known

\* See p. 58.

sacred numbers as 3, 4, 5, and 7." Mr. Francis Bond suggests that the octagonal shape of the font may be simply a survival of the octagonal form so often selected for bathrooms in pagan Rome, the octagon being an easy form to roof with a dome. If symbolism were intended, surely these fonts, with representations of the seven sacraments, would have been carved on a seven-sided font, and not on an octagon, as the eighth compartment necessitated the introduction of some other subject. The symbolist would then have rejoiced in the sacred number of 7 being adopted. "In the case of fonts the choice usually fell on the octagon," remarks Mr. Francis Bond, "partly because it had behind it the tradition of the octagonal tank and octagonal baptistry, partly because it is a more graceful form than its rivals, the pentagon and hexagon, or any other polygon, chiefly, doubtless, because an octagon is easier to draw than a pentagon or heptagon or any other polygon, and accommodates itself more easily to a basin of circular shape."

The people of Norfolk and Suffolk in the fifteenth century made a conspicuous effort to restore to the rite of baptism something of its earlier pre-eminence, by increasing the height of the font, by richness of ornament, not only on pedestal and bowl, but also on foot and plinth, by its splendid cover, and by giving it an isolated position, frequently mounted on a series of steps, beautifully ornamented with panelling or quatrefoils.

(To be continued.)



## Notes on the Abbey of Fontevrault.

BY J. TAVENOR-PERRY.

**I**N a retired valley between Chinon and Saumur, on the south side of the Loire, may be seen rising amidst masses of verdant foliage a grey pile of peculiar outline and ancient appearance, which serves at present as a *maison centrale*, or house of correction; and, incongruous though such use may seem with its aspect

and its surroundings, it is not altogether inappropriate, since it marks the site of the lair where, a thousand years ago, one Evrault, a notorious brigand, dwelt beside its fountain; and it is his memory, and not that of its later and more brilliant associations, which is preserved in the name of Fontevrault. In spite of its evil beginnings and more degrading fate, this pile was for seven hundred years of its existence the home of a religious community almost unique in its constitution, which numbered amongst its members Princesses of the royal houses of England and France, and was the last resting-place of those Kings of England who were also Counts of Anjou.

The institution owed its origin to the crusading movement which was abroad in France at the time of its foundation; and its first community was neither more nor less than a crusading army arrested on its march to the Holy Land, and constrained to mark time, as it were, on the spot where it halted, while others went forward to fulfil the task for which its members had volunteered. It is difficult to understand how this occurred, whether it was failure of nerve on the part of the leader or mutiny in the camp, but such is the fact: a crowd of some three or four thousand people of all sorts and conditions, gathering in numbers as they went marching across Anjou by the banks of the Loire, suddenly not only sat down, but allowed themselves to be coerced or cajoled into forming a settled colony in the place where they had accidentally stopped. But the history of the settlement is to a great extent the history of its founder.

Robert d'Arbrissel was born of Breton parents, rejoicing in the names of Damalischus and Orguendis, at Arbrissel, a little village in the Diocese of Rennes, about 1047, and, having early displayed some talent, was sent to study in a neighbouring convent, and later on removed himself to Paris to complete his education. Here his natural Celtic abilities made him remarkable not only for his great learning, but for his persuasive eloquence, and a report of his skill reached the Bishop of Rennes, who, perhaps, was already his friend and patron, and who invited him back to his native province. This Bishop, named Sylvester de la Guerche, who had been at one time a soldier, had got

his ecclesiastical affairs into a muddle, and, believing that Robert's abilities might be of service to him, he made him his archpriest, and handed over to him the management of the diocese. After four years the Bishop died, and the new Bishop dispensed with Robert's assistance, who then removed to Angers and became a lecturer in theology at the University of that city. Tiring of this manner of life, wearying of his own eloquence, or having some desire for a more religious vocation, he withdrew, with an old priest for a companion, to the solitudes of the Forest of Craon by Saumur; but either the recollection of his eloquence, or a desire to share his religious life, drew after him a crowd of followers, and with these he retired into the Abbey of Roë, founded for him by Raignaut, the Lord of Craon. Urban II. was at that time making his tour through France, preaching the Crusade, and, thinking from what he heard of Robert that he would find in him a valuable auxiliary, sent for him, and heard him preach on the occasion of the dedication of S. Nicholas at Angers on February 10, 1096; and so charmed was the Pope with him, and so convinced that Robert would be a most suitable agent for the work in hand, that he ordered him forthwith to take up the mission under the title of "Apostolic Preacher."

The results were not, however, altogether what Pope or preacher had bargained for. It is true that, fired by his eloquent preaching, he soon gathered around him a crowd of followers, and marching away from Angers, he set his face towards the Holy Sepulchre; but when he reached the scene of his first retirement, the crowd had grown to some three or four thousand people—a veritable camp of Israelites, who could neither march nor encamp without the orders of their leader. They were of all sorts and conditions, men and women, good and bad; and by the time they had arrived on the confines of Poitou they began to get out of hand. They had reached a well-watered valley, sheltered on both sides by low hills, and Robert, looking round on the fair prospect, and feeling that he could wish for no better place of retirement, no doubt told them, in one of his eloquent sermons, that the Holy Sepulchre which they had gone out

to deliver was within them, and the Promised Land they sought was there, and they were in possession of it, and so converted a band of ardent Crusaders into a party of successful squatters. His first work was to divide up his motley crowd of followers into separate camps, between which he dug deep trenches of division, and temporary dwelling-places were made in bowers or caves in the hill-sides, and between the camps a small chapel was built in which to say the Offices. This, then, was the first rough draft and outline of the great scheme of an abbey for both sexes, which he lived to elaborate and firmly establish; and this year, 1098, is reckoned to be that of the foundation of the Abbey of Fontevault. Robert's first business was to secure the land on which he had settled, which had once been the haunt of the robber Evrault, but now belonged to a noble lady named Aremburg, who, with the Counts of Montrieul-Bellay, the owners of the forest-lands round, presented him with as much ground as he required. The assistance of other wealthy neighbours, and the advice and support of his friend Peter II., Bishop of Poitiers, in whose diocese the abbey was started, enabled him to proceed quickly with his work; and before his death, in 1117, Robert saw the convent buildings and much of the stately church completed.

The settlement being made, the first matter to which Robert devoted himself was the elaboration of a scheme for the government of his new foundation, leaving the building development till later and to other hands. His central idea was to place the control of the whole establishment in the hands of a woman. The position of women was at this time very low, and their education neglected, but there were many exceptions, as the history of the time records; and either Robert's fortunate experience of them, or, it has been suggested, his special devotion to the Blessed Virgin Mary, induced him to try an experiment, which was not, however, unique, as convents so governed then existed in S. Croix, Poitiers, S. Cristina, Treviso, and S. Pietro in Lucca. His directions for the selection of the head of the house show a very practical turn of mind, and before his death he took the precaution to see them carried into effect. He assembled a meeting



of the Bishops and Abbots of the neighbouring dioceses, and explained to them his views and his reasons for preferring that the woman to be selected as the head should be one who had passed part of her life among the troubles of the world, and would be able, by her experience, to deal with temporal affairs better than one reared from a child in the habits of conventual life, and taught but little more than to sing hymns; and with these instructions he left the selection of the first Abbess to his friends. They adjourned their meeting for a solemn consideration of the subject, and when they reassembled, seven months afterwards, they presented Pétronille de Craon, widow of the Lord of Chemillé, who had much assisted in the foundation of the establishment, as the first Abbess, and the Pope later on confirmed the appointment.

Robert spent the remainder of his life in travelling among the other convents which he had founded and placed under the control of the abbey, and was seized with his last illness at Orsan, a village in Berry, where he was attended by his friend Léger, Archbishop of Bourges, and the Abbess Pétronille, and where he died on April 24, 1117. He was buried in his own abbey church, and his funeral was attended by the neighbouring Bishops, by Fulk the Younger, Count of Anjou, and by great crowds of people.

The abbey, as left by Robert, consisted of four separate convents: the first, called the "Grand Moutier," on account of the great church which formed the chief of its buildings, in which were placed three hundred sisters who were generally educated women of position; the second, called the Madeleine, where repentant sinners passed their lives in penance, and which appears to have been a voluntary penitentiary rather than a sisterhood; the third, called S. Lazare, for lepers of both sexes; and the fourth, S. Jean de l'Habit, which was reserved for monks, from whom the confessors for the convents were supplied, and who served the offices of the abbey church. The general regulations were—at least, at first—very severe, but it is difficult to understand that they could for long have applied to the ladies of the Grand Moutier. All were to observe

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the most rigorous silence, and only by signs to each other make known the most absolute wants. Their clothes were to be made of the meanest stuffs of the country, and their linen was to be unbleached. Their food was to be very limited, and they were to take but little wine. To prevent the possibility of any scandal, the priests were forbidden to enter any part of the convent reserved for the sisters under any pretext whatever; and the sick were only to receive the Sacraments in the chapel of the infirmary. When one of the nuns died, the others were to place her in the coffin and carry it to the gate of the grille in the great church, and after the priest at the altar had concluded the last prayers, they were all to retire, except the cellarer—she who had the distribution of all things required by the sisters in the dormitory, refectory, and infirmary—and one other sister, and these were to unlock the gate of the grille, and the priests to come in and carry out the coffin to the common cemetery.

The Prior of the convent of S. Jean de l'Habit was the chief confessor for the sisters, and he selected others of his brethren, who were submitted to the Abbess, from whom she appointed his assistants or the father confessors of other convents under her jurisdiction. As these branch establishments were scattered among other dioceses, some of the Bishops objected to what they considered an encroachment on their rights, and much friction was caused. The sisters would gladly have got over the difficulty by confessing to each other instead of to a priest; and Rabelais tells a story, more amusing than trustworthy, of an unsuccessful application the sisters made for this privilege to John XXII. when he was once visiting the abbey. The attack of the Bishops only came to a head in 1638, when the whole matter was referred to the Doctors of the Sorbonne, who decreed that the Abbess, as the head of the Order, had full spiritual and temporal jurisdiction over all the religious of both sexes; that she had the control of all property belonging to the abbey, and no contracts could be made without her permission; that the Priors of all the different houses—and there were some thirty-seven at that time belonging to Fontevault—were to be appointed by her and to render their

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accounts to her, and she had power to remove them at any time, if dissatisfied with their conduct.

The Holy See was represented at the abbey by an Apostolic Visitor, who was elected by the community for a term of three years, and was required to be at least forty years old. He came each year to check the accounts, and, unless there was any special reason for it, his visit was not to exceed six days, for each of which he was paid half an écu d'or, about six or seven francs.

The first Abbess was a woman of beauty and intelligence, but her energetic character and cleverness in management provoked many jealous enemies, among the chief of whom was Bishop Ulgerius of Angers. The particular cause of quarrel, which arose some seven months only after the death of Robert, was the control of a house of students in Angers belonging to the abbey, and the Bishop was so violent in his protestations that a mob of his men attacked the convent buildings and did much damage; but the trouble was stayed by the intervention, on the part of the Abbess, of Bernard, Abbot of Clairvaux, and Innocent II. But although this was not the only one of her troubles, her rule was very successful, and she carried the affairs of the Order to a height of great prosperity, and dying in 1149, after thirty-four years' rule, she was succeeded by Matilda, daughter of Fulk, King of Jerusalem and Count of Anjou, and widow of Henry I. of England, who became second Abbess.

For a long time after its first establishment the Order enjoyed peace and prosperity; but the troubles of the country during the wars with England seem to have invaded the abbey, so that we read that not only had it become impoverished, but that the nuns had at times to work for their own living. Their poverty led also to internal troubles, especially whenever a new Abbess had to be elected. In the meetings to choose a successor to Isabel of Valois, the seventeenth Abbess, they agreed, after much wrangling before the Apostolic notaries, who appear to have been sent to look after them, to leave the election in the hands of three of their number—Blanche de Villaine, Théopheigne

de Lisle, and Phillippe des Pailles; and so as to prevent them wasting time in disputes, they limited them to the duration of the flame of a wax candle the length of a finger, and by the last flicker they elected Théopheigne de Chambon. Under her rule, which lasted only four years, there was peace; but at the election of her successor, Jeanne de Mangey, the troubles revived, and, in spite of the interference of Innocent IV., they continued for another hundred years. Maria of Brittany, the twenty-sixth Abbess, again called on the Pope for his assistance, and although Pius II. issued a commission to inquire into the matter, it did so little good that Sixtus IV. sent another and stronger one, consisting of the Archbishops of Lyons, Bourges, and Tours, who seem to have done little more than suggest a new system of book-keeping.

With the succession of Renée of Bourbon, the twenty-eighth Abbess, in 1491, reforms in earnest were begun; and partly by her good management, and partly by the influence of her royal relations, she finally quelled the last rebellion, and at her death they carved upon her monument the four "R's"—Renée, Religieuse, Réformée, Réformante. The last Abbess to rule this great establishment was Madame d'Antin, daughter of the Duke of Épernon, who was appointed August 5, 1765. She proceeded on her election to Paris, to get the royal confirmation, and afterwards seems to have made a triumphant progress through the various estates and convents of the abbey, extending over two years, and returned in state, accompanied by part of the garrison of Saumur. She was received by some two thousand persons, and passing up the church under a rich canopy held by six sisters, she paid her devotions before the relic of the Holy Cross presented to the church by Richard Cœur-de-Lion, and during the next three days the community gave itself up to rejoicings, which included a dinner, a firework and a lottery. Twenty-eight years afterwards died in poverty, on a bed in the great hospital of Paris, Madame Julie-Sophie-Gillette de Gondrin de Pardaillan d'Antin, the last Abbess of Fontevault.

The connection of the family of Anjou with the abbey has been already noticed, and

the English Kings of that house were not only among its most important benefactors, but they selected it for their burial-place. It was frequently visited by Henry II. when he was residing at Chinon, and he built there the Pont-aux-Nonnains, across the Vienne, to give him access by road to the abbey. Here he was buried with his wife Eleanor of Guienne, his son Richard Cœur-de-Lion, his daughter Jeanne, Queen of Sicily, and Isabel of Angoulême, the wife of his son John. Of the effigies which were placed over their tombs, four only remain: that of Eleanor, which is life-size, and carved in wood, and those of Henry, Richard, and Isabel, which are larger than life size, and in stone. These statues have had many adventures. Before the Revolution they had been shifted about more than once, and when, at the destruction of the abbey, the ashes of the Kings beneath them had been scattered to the winds, the effigies were left forgotten under the ruin and rubbish which fell upon them. In this state they were discovered by Stothard in 1816, who about the same time found the effigy of Queen Berengaria, the wife of Richard Cœur-de-Lion, in a barn, which had once been an abbey church, near Le Mans, and fully described and illustrated them. On their existence becoming thus known in England, the Prince Regent claimed them as belonging to this country. But his fantastic demand for the effigies of Counts of Anjou, to whom England had been little more than a foreign and conquered country, had no other effect than to render them more valuable in the eyes of their possessors. In 1848 Louis Phillipe had them taken to Paris, where they were badly restored and re-painted, and for a time exhibited in the Louvre; but, being later carried to Versailles—it was feared, *en route* for England—they were reclaimed by the Department of Maine-et-Loire, and are now in the south transept of the abbey church.

Robert d'Arbrissel, although a persuasive preacher and a clever leader of men, relied on women for the carrying out of his schemes; and we find that when he had completed his arrangements for the government of his followers, he entrusted to two women—Herscude de Champagne, widow of the Lord of Montsoreau, and Pétronille de Chimillé,

who became the first Abbess, the duty of providing the buildings to house them. What was the special experience of these ladies in bricks and mortar, or the name of the architect whom they employed, we do not know; but under their direction arose the four convents which we have described, and a large part of the stately church which still remains a monument of their work. The choir and transepts, which are the earliest portion of the building, were begun in 1101, and were in 1119 consecrated by Calixtus II., who was made Pope, and held a Council at Rheims in the same year. The internal dimensions are considerable, the transept being 130 feet long and 22 feet wide; the projection of the main apse is 58 feet, the width of the choir is 28 feet, and of the choir aisles 16 feet. The apsidal choir, which is not very Angevine in its character, and seems to betray Northern influence, has three radiating chapels projecting from its surrounding aisle, and the transept has two chapels on its eastern face, but somewhat larger. To this romanesque choir was built a vast Aquitanian nave, its width and spaciousness ill contrasting with the smallness of the parts in the older building. It is about 180 feet long, 42 feet 6 inches wide, and 70 feet high internally. It is divided into four bays, each covered with a circular dome standing on pendentives, carried on broad-pointed and unmoulded arches in two orders, and has a lofty blank arcading along the walls, over which, in each bay, are two simple round-arched windows, which afford the only light to the vast and gloomy interior. It was beneath this nave, which was erected in his lifetime, and perhaps as his tomb-house, that Henry II. and his family were buried; but the founder and his friend and adviser, Peter, Bishop of Poitiers, were buried in the choir. Robert's tomb was destroyed in 1623 to make room for a new high altar; but that of Peter, which does not appear to have been erected before the thirteenth century, stood in the choir aisle, and was preserved long enough to be delineated, and a drawing of it is to be found in the Gaignères Collection in the Bodleian. It was a beautiful piece of sculpture, and represented the recumbent figure of the Bishop fully vested, and with his couch

surrounded by a number of small figures of religious persons holding the drapery, among whom can be clearly distinguished an Abbess of Fontevrault.

After the suppression of the abbey in 1789, a large amount of wanton destruction was done to the buildings, and for a long time they were left tenantless and exposed to the elements; but early in the last century the Government converted them into a house of correction. They fitted up the great nave by dividing it into stories, and levelled the cupolas to form a flat roof; and the choir became a chapel for the convicts. But, however desecrated, the result has been to preserve the structure from destruction for the admiration of future generations. Of the conventual buildings, though a large proportion of them are intact, there is little to say except that they were to a great extent reconstructed in the Renaissance style by the Abbesses of the House of Bourbon, of whom there were five in succession, extending from 1491 to 1670, the most important work being the great cloister, from the designs of the architect La Barre.

One of the most remarkable and one of the best preserved of the buildings is the abbey kitchen, which, as is clearly shown by its details, belongs to the first period of the abbey's history, and it may be regarded as a monument of the practical ability of the ladies to whom Robert entrusted the erection of his work, as well as of the broad views which possessed them as to the necessity for ample kitchen accommodation. The building is known as the Tour d'Evrault, and was so called by the countryside as the traditional home of the robber chief, while the glare of the smoke from its ten tall chimneys suggested it was still the haunt of his spirit. The building is a large octagonal hall, on five faces of which are deep semicircular fireplaces, each with its own chimney, while from four of the angles of the hall rise other ventilating shafts, and the hall walls, gradually contracting upwards, form one great shaft over all. Such kitchens were by no means rare in France and England, the best known in this country being that of Glastonbury Abbey, built at the end of the fourteenth century; and perhaps the oldest still in use anywhere is that of Durham Cathedral, built

by Prior John Fossor, and still employed as the Dean's kitchen.

There is no doubt that tradition errs in making the abbey kitchen the haunt of a robber chief, but the fact is unquestioned that the abbey church which Robert d'Arbrissel built to be a house of prayer the French Government has made a den of thieves.



### Quakers in the Land's End District of Cornwall.

By J. HARRIS STONE, M.A., F.L.S., F.C.S.

Author of *Connemara*, *Leighton House*, etc.

Illustrated by the author's photographs.



ABOUT two miles from the village of Sennen, on the road to Penzance, where the road branches off to St.

Just, in the acute angle there formed, is a small, high-walled, quadrangular enclosure, 54 feet long by 46 feet broad. No gate or opening gives access to this desolate spot, lying on the moorland in quiet, solitary peacefulness, quite apart from all houses or signs of life. The motor buses buzzing by, carrying tourists on their way from Penzance to Land's End, or bringing back visitors from that much-visited spot, pass within a foot or two of the granite wall, and the driver, with a nod of his head to the passengers beside him — or behind, if it be an open char-à-banc — says briefly: "Quakers' Cemetery."

Blight devotes just nine lines to this burial-ground, saying, with singular want of knowledge of the Friends, "We know not what could have induced the selection of such a spot for such a purpose, unless those who were buried there wished to be laid beyond the reach of human sympathy." Intense human sympathy is just one of those characteristics I most associate in my mind with Friends, and it has been my privilege to know many.

A nearer inspection of the exterior of this little enclosure reveals a slab of thick slate let into the wall, 2 feet 11 inches long by



1 foot 3 inches in depth, with this lettering incised upon it:

FRIENDS' BURIAL GROUND  
—BREA  
IN WHICH 36 INTERMENTS TOOK  
PLACE BETWEEN THE YEARS  
1659—1789

If you ask anyone in the neighbourhood to tell you anything about this singularly out-of-the-world and tiny God's Acre, you will find that absolutely nothing at all is known about it. The year 1789, when, apparently, it was closed, is a long time ago, and all memory of its history and associations has died out in the district. Not a single Friend now inhabits the countryside, the nearest, I believe, being at Falmouth. I have made many inquiries in the county, and obtained the help of some prominent members of the leading Quaker families residing in the county, but it is rather remarkable that no information is forthcoming.

A close inspection of the walls shows two upright slabs of granite, on the side where the St. Just road leads off, indicating that the opening was formerly there. Now, access to the interior is by two or three jutting-out pieces of stone, forming steps up the wall, with similar pieces, conducting the intruder down on the inner side of the wall. The enclosed plot of land is absolutely flat inside, entirely grass-grown, and devoid of mound or any memorial of the dead, except at the far right-hand corner, where a solitary monument at once attracts attention. There, with its inscribed face upwards, mutely appealing to high Heaven alone, is this memorial of a departed Friend, who once lived in this district, sole outward and visible sign that we are treading over graves. An old man in the neighbourhood informed me that, for the last interment, a piece of the wall was required to be taken down to admit the coffin on the side facing the sign-post, or west side.

The inscription on the solitary stone monument inside the enclosure is becoming almost unreadable, through exposure to the weather and decomposition of the granite. It will soon be illegible. The lettering is rudely chiselled in letters four and a half

inches long, each word being separated from the next by a point in the middle of the line.

As far as I could make the lettering out, it is as follows, and I print it just as it is, with the quaint use of V for U, and the curious division of words at two of the corners of the slab:

	HEARE · IS · BVRIED · THAT · VIRTVO	
	WHO · DEPARTED · THIS · LIFE · SA	
ELLIS.	THE · XX · DAY · OF · THE · X ·	
	MONTH · OF · 1677 ·	
	· NHOF · JO · IIM · THI · LTLIH · N	OW

The slab is 5 feet 7 inches long, by 2 feet 1 inch in breadth, and is 1 foot 1 inch thick, resting upon large pieces of rough granite inclined inwards.

Gravestones in all Quaker graveyards are of a uniformly plain type. Not only is this in keeping with the staid, sober Quaker feeling, but it is also enjoined in their book of regulations. *The Book of Christian Discipline* says: "This Meeting, after serious and deliberate consideration of the subject, is of the judgment that our religious Society has a sound Christian testimony to bear against the erection of monuments, as well as against all inscriptions of a eulogistic character, over the graves of their deceased friends. Nevertheless, it is of opinion that it is no violation of such testimony to place over or beside a grave a plain stone, the inscription on which is confined to a simple record of the name, age, and date of the decease of the individual interred" (1856, 1861, 1883). But this ancient Sennen graveyard (1659-1789) is evidence that long before any definite instructions on the subject had been crystallized, the natural good sense of the Friends—at any rate at the Land's End—had seen the folly of fulsome monuments and adulatory inscriptions. It was evidently the tendency to depart from this time-honoured and happy simplicity which led to the matter having to be mentioned in *The Book of Christian Discipline*.

At the time when these unostentatious burials were taking place here, some of the most fulsome and ridiculously pompous and flattering eulogies, carved over what must surely have been canonizable saints, were

appearing in the neighbouring churches of St. Buryan, Paul, Ludgvan, Gulval, Sennen. We laugh nowadays at the latter. We cannot enter the little Quaker cemetery without respect and taking off the hat. The simplicity of the Quaker in the seventeenth and eighteenth centuries at Land's End was in marked contrast to much of the self-righteous Pharisaism around.

I heard that a curious and singularly inappropriate, even sacrilegious, use had once been made of this small Cornish walled enclosure. A difference having arisen between two Cornishmen in the neighbourhood, they betook themselves, with their seconds, to this isolated spot, and there and then settled their dispute with their fists, free from all interruption. It was enough to make the Quakers rise from their last resting-places in condemnation of such proceedings, so absolutely opposed to the radical tenets of the sect.

Perhaps the Quaker, Robert Dunkin, who first made the young Humphry Davy interested in physical science, lies here. The future inventor of the miner's safety-lamp was born at Penzance, and his first taste for experimental physics was due to that member of the Society of Friends, a saddler, who made as well electrical machines, Volta's piles, Leyden jars, and suchlike elementary apparatus of those early days of the science. It is not at all unlikely, as there is no other Quaker cemetery in the neighbourhood.

The history of the Quaker movement, no matter in what part of England it be studied, is never devoid of interest. As a body they appeal to all thoughtful persons. No sect or body of men and women holding a creed in common could be more honest than they. They rose in a remarkable manner, reached their zenith, and have slowly faded away into obscurity during the memory of the past, and even some of the present, generation.

Very remarkable is the overfaith of each man in the vast and far-reaching importance of what he has to do or say. The poet, the prophet, has a higher value for what he utters than any hearer, and therefore it gets spoken. Jacob Behmen and George Fox, "the founder of Quakerism," as he is called, betray their

egotism in the pertinacity of their controversial tracts. Similarly, James Naylor once allowed himself to be worshipped as the Christ, and we have heard of one or two more modern instances of the same phenomenon, or shall we call it mental aberration? The establishment of the "Colony" in Achill was the absorbing work of the Rev. Mr. Nangle's life, but outside his own immediate circle of applauders, the effect of his efforts seem in these days to have been very poor and paltry.

George Fox, who was born in 1624, travelled in Cornwall, and endured one of the longest and most severe of his imprisonments in that county in Launceston Gaol. He did not obtain anything like so large a crop of conversions to his new faith as rewarded his journeys to Lancashire and Cumberland. He himself accounts for this, in some measure, by saying that he "could not obtain knowledge of any sober people, through the badness of the innkeepers." Nowadays the hotels and inns of Cornwall are admirably conducted, the accommodation generally most comfortable, the food excellent.

Dr. Thomas Hodgkin, who has written the life of George Fox, in commenting upon this singular reason for his want of success, says: "This remark helps us to understand his usual mode of procedure on arriving at a strange place, which was apparently to go to an inn kept by a Puritan landlord, and use his host's local knowledge in order to gather together an audience of 'sober,' that is, spiritually-minded, people." This method, no doubt, failed for obvious reasons. The county of Cornwall was in the seventeenth century enthusiastic for Church and King. The Roundheads were at a discount. Pendennis Castle was one of the last strongholds on which King Charles's banner was kept flying. Cornishmen still stood by Charles Stuart when all Saxon England disowned him.\* In such an ecclesiastically minded and openly Royalist county, the new doctrine, so peculiar in its character, which required a Puritan *modus* to work in, even while opposing Puritan dogmas, had little

\* St. Ives, with Lelant and Towednack, rather inclined to the Parliamentary side in 1644, but the rest of Penwith, like Cornwall generally, was loyal.

chance of success, and though a few meetings were established, there was no general ingathering of converts to Quakerism, such as were consequent upon his oratory in other parts of England. At the time of Fox's visit Marazion had a mayor and aldermen—a corporation of its own—and when he reached that neighbourhood the local magistrates, acting in conjunction with the sheriff of the county, sent the constables to summon Fox and Pyot, his fellow-workman in the cause, before them. No warrant for their arrest had been issued, and when Fox asked the constables by what authority they did this thing, one of them pulled out his mace from under his cloak, and said that was his warrant. However, no arrest was made, but Pyot went unconstrained to the mayor and aldermen of Marazion and preached them a sermon to which they seem to have listened with attention. According to his usual practice, Fox had written a short address to be sent to the seven parishes at Land's End. There was nothing in this address which any Christian man could possibly object to. It merely set forth in language unusually simple and clear Fox's great proposition, "Every one of you hath a light from Christ, which lets you see you should not lie, nor do wrong to any, nor swear, nor curse, nor take God's name in vain, nor steal." But a copy of this address was handed to a mounted traveller—whom the party met about three miles from Marazion—and he proved to be a servant of one Peter Ceeley (or Ceely) of St. Ives, a zealous county magistrate, a fierce Puritan and Roundhead, and major in the army.\* The servant, riding forward, delivered it to his master at St. Ives, where the Friends were delayed, owing to having one of their horses shod. Whilst the horse was at the forge, Fox walked down to the shore and looked forth over the Bristol Channel. When he returned he found the little town in an uproar, and a rude mob dragged his companions off before Major Ceeley. "I followed them," says Fox, "into the justice's house, though they did not lay hands upon me. When we came in the house was full

of rude people; whereupon I asked them whether there were not an officer among them to keep the people civil. Major Ceeley said he was a magistrate. I told him he should show forth gravity and sobriety then, and use his authority to keep people civil; for I never saw any people ruder; the Indians were more like Christians than they. After a while they brought forth the paper aforesaid, and asked whether I would own it. I said 'Yes.' Then he tendered the oath of abjuration to us, whereupon I put my hand in my pocket and drew forth the answer to it, which had been given to me by the Protector. After I had given him that he examined us severely one by one. He had with him a silly young priest, and amongst the rest he desired to cut my hair, which then was pretty long; but I did not think it my duty to, though many times many were offended at it. I told them; 'I had no pride in it, and it was not of mine own putting on.' At length the justice put us under a guard of soldiers, who were hard and wild, like the justice himself; nevertheless we warned the people of the day of the Lord, and declared the truth to them. The next day he sent us, guarded by a party of horse, with swords and pistols, to Redruth."\* So under guard the Friends started next day from Redruth to Launceston Gaol. On the way they met General Desborough, Cromwell's brother-in-law, and one of the Major-General's satraps, through whom for a year and a half the Protector administered the six western counties from Gloucestershire to Land's End. Cromwell gave him very comprehensive powers over religion and morals, as well as over political matters. On one occasion, it is stated, one of these satraps, Major-General Butler, fined a certain Mr. Barton £6 for saying "God damn me," and protested that it should have been £10 if the culprit's horse would have fetched as much. The captain of the troop that rode before Desborough recognized Fox, and said: "Oh, Mr. Fox, what do you here?" Fox replied: "I am a prisoner." "Alack!" said the captain, "for what?" Fox explained how he

\* It was this man who had demolished the ancient chapel at the holy well of St. Madron.

\* The Borough Accounts of St. Ives, 1656-1657, contain, I find, this entry: "I. payd ffor goeing to Launceston with the Quakers £1 2s. od."

had been arrested whilst travelling on his religious errand. "Then," said he, "I will speak to my lord, and he will set you at liberty." He rode up to my lord's coach, and explained the case to Desborough. Possibly, had Fox left the matter in the captain's hands, he might have had his liberty, but when he himself began to tell the story of his wrongs and touched upon his doctrine, Desborough "began to speak against the Light of Christ, for which," says Fox, "I reprov'd him. Then he told the soldiers that they might carry us to Launceston; for he could not stay to talk with us, lest his horses should take cold." The prisoners then reach Bodmin, where Captain Keat put Fox into a room where stood a man with a naked rapier in his hand, and when the captive remonstrated, answered, "Oh, pray hold your tongue, for if you speak to this man we cannot all rule him, he is so devilish"—in other words, the man was a dangerous lunatic. However, after strong remonstrance, Fox was put into another room. Next day the prisoners arrived at Launceston Gaol, and the stern imprisonment of nearly eight months began, from January 22 to September 13, 1656. Nine weeks intervened between the commitment of the Friends to prison and their trial at the Assizes, during which period they paid the gaoler seven shillings a week each for their keep, and seven shillings a week each for the keep of their horses. They were brought to trial on March 22 before Chief Justice Glyn—a regular Vicar of Bray, for he had been a patriot in 1640, a violent Presbyterian in 1646, a Cromwellian under the Protectorate, and a Royalist as soon as General Monk began to bestir himself and move about for the restoration of the Stuarts.

The trial was a wrangle between Judge and prisoners, because they persisted in wearing their hats, in consequence of which they were fined £13 6s. 8d., with imprisonment till the fine was paid, for contempt of court. They now went back to a loathsome dungeon in Launceston Gaol called Doomsdale, the especial receptacle of condemned murderers and witches, and said to be haunted by their unquiet spirits. Fox feared not the evil spirits, but the material discomforts must have been terrible, even

horrible. Before long the Quarter Sessions at Bodmin were held, and a statement of the hardship inflicted on the prisoners was presented to the magistrates, with the result "that Doomsdale door should be opened, and that the prisoners should be allowed to cleanse it, and buy their meat in the town." The repeated remonstrance of Friends to Cromwell at length prevailed, and the prisoners were released on September 13, 1656. The year afterwards the wicked gaoler who had so cruelly treated Fox and his comrades met with his nemesis. He lost his place, and was himself thrown into prison, and while there actually begged for alms from the Friends, who during Fox's imprisonment had been gathered into a congregation at Launceston, and eventually he was actually shut up himself in the horrible Doomsdale, chained, beaten, and told by his successor to "remember the good men whom he had wickedly without any cause cast into that dungeon."

So convinced was Fox of the genuineness of his mission, and his confidence in the inward light, that on his death-bed his last words were, "I am clear, I am clear," meaning thereby, as in the case of St. Paul, that he was "clear from the blood of all men," to whom he had never failed in a single instance to speak about their souls.

"The convulsions of George Fox and his Quakers" are, according to Ralph Waldo Emerson, evidences of a tendency to insanity, which always have attended the opening of the religious sense of men, as if they had been "blasted with excess of light."

Great wits are sure to madness near allied,  
And thin partitions do their bounds divide.

DRYDEN.

Be that as it may, I can never pass the old disused, discarded, and now quite forgotten, solitary and forlorn Friends' burial-ground at Sennen without many thoughts passing through my mind of the simple-hearted, honest set of men and women who, no doubt, in their generation served God to the best of their ability and belief, were charitable and just in all their dealings, and acted as healthy leaven in the neighbourhood of Land's End. Far, far better it is than brass memorial



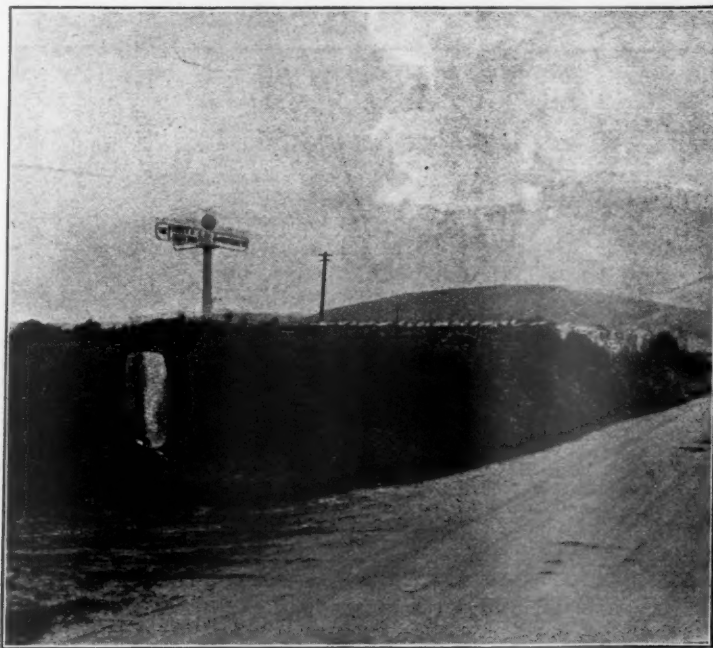
plates, marble tablets, recumbent figures, and costly tombs,

for countless wealth  
To lay up lasting treasure  
Of perfect service rendered, duties done  
In charity, soft speech and stainless days:  
These riches shall not fade away in life,  
Nor any death dispraise.

EDWIN ARNOLD: *Light of Asia.*

I made many inquiries amongst the Quakers of Cornwall concerning this burial-ground, but none knew anything about it.

It then belonged to a member of the Ellis family who was a convinced Friend. He gave Friends permission to use this plot as a graveyard, and it was so used until about the year 1789, and then for some generations it remained unused. It was conveyed to Friends by A. F. W. Ellis in 1895. The earliest recorded burials are Barbara Ellis, daughter of John and Phillipi Ellis, aged two years, 1659, and (inscribed on a stone) Phillipi, the wife of John Ellis, in



THE OUTSIDE OF QUAKERS' BURIAL-GROUND, SENNEN.

At last I got into communication with Mr. Arthur Pearse Jenkin of Redruth, who sent me an extract from a manuscript note by the late Francis Williams Dymond of Exeter, who knew more than anyone else in the locality about the local history of the Society of Friends. The extracts from this manuscript are: "This little graveyard was first used by Friends as a place of interment for their dead in the year 1659, about four years after George Fox's first visit to Corn-

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1677. The last recorded burial here is that of David Cloak, 1789."

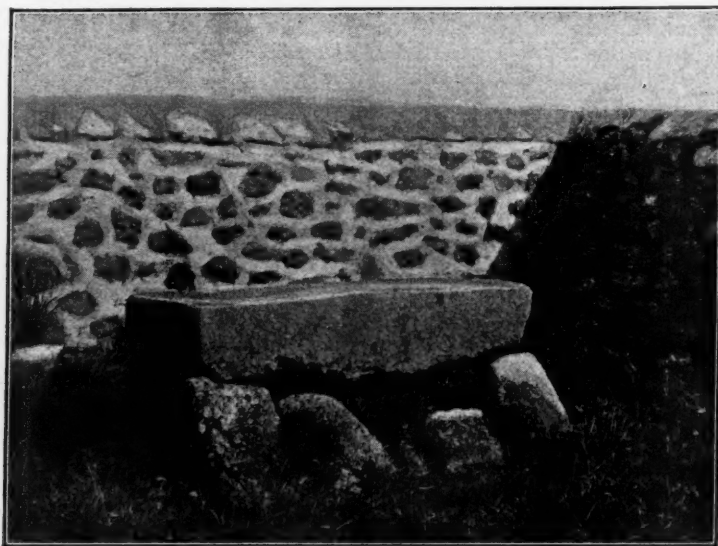
Mr. A. P. Jenkin writes me in addition: "I think it is very probable that the services of the Society of Friends used to be held in the house at Brea, where the Ellis family lived, in a large old room in the basement which is known by the name of the 'Reading Room.'"

In connection with the extraordinary trial of Fox at Launceston Assizes by Chief

D

Justice Glyn, and the unseemly wrangle between prisoners and Judge, it is interesting to note what the great historian of Cornwall has to say about the Western Circuit. Richard Carew, the erudite and polished scholar, a contemporary of Sir Philip Sidney, died thirty-six years before the Fox incident occurred at Launceston. In his day one Judge only "in three days at farthest" used "to despatch the assizes and gaol delivery at Launceston!" But he goes on to say "malice and iniquity have so increased, through two contrary effects, wealth and

"Verily, we must acknowledge, that ever since our remembrance, God hath blessed this Western Circuit with special choice of upright and honest judges, amongst whom this of our last is not the least; for they do so temper a quick conceit with a staid judgment, a strict severity in punishing with a mild way in remitting, and an awful gravity at the bench, with a familiar kindness in conversation, as they make proof, that contrary virtues may, by the divers ways of love and reverence, meet in our only point of honour."



THE ONLY TOMB IN THE QUAKERS' BURIAL-GROUND, SENNEN.

poverty, that man necessarily exacteth the presence of both, and (not seldom) an extent of time." Apparently the cases were, for these days, not simple. "I have heard the Judges note, that besides their ordinary pains they are troubled with more extraordinary supplications in Cornwall than in any other shire; whereto they yet give no great encouragement, while the causes are on the backside, posted over to gentlemen's learning, and account seldom taken or made what hath been done therein." It is pleasing reading for present members of the Western Circuit to note that Carew observes:

The same sturdy old writer further says that "barristers at the common law" in his time were not noticeable for eminence; and, he adds humorously, "(if they will give me leave to report a jest) do verify an old gentleman's prophecy, who said that there stood a man at Polton bridge (the first entrance into Cornwall as you pass towards Launceston, where the assizes are holden) with a black bill in his hand, ready to knock down all the great lawyers that should plant themselves in that county. In earnest, whether it be occasioned through the country's poverty, or by reason of the far

distance thereof from the supreme courts, or for that the multiplicity of petty ones near at hand, appertaining to the duchy, stannary, and franchises, do enable the attornies, and such like of small reading, to serve the people's turn, and so curtail the better studied counsellor's profiting; once certain it is that few men of law have, either in our time, or in that of our forefathers, grown here to any supereminent height of learning, livelihood, or authority."

There is another very similar small walled Friend's burial-ground in the parish of St. Minver, near Padstow. It is situated about three-quarters of a mile from St. Minver, between St. Minver Churchtown and Roserrow, a farm in the parish. There was once a meeting-house here, which has disappeared. The burials were entered in the parish register, the first in 1695, and there are twenty-eight burials entered between that date and 1742. No Quakers now reside in the parish of St. Minver, and this little Quakers' last reposing-place and that I have described near Sennen are the only two I know of in West Cornwall.



## A Lancashire Cock-fight in 1514.

BY LIEUTENANT-COLONEL HENRY  
FISHWICK, F.S.A.

**T**HE incidents which have been recorded referring to this cock-fight are found in the details of an action for an assault which was brought before the Duchy Court in 7 Hen. VIII. [1515-1516].

The complainant was Thomas Butler, Esq., the only son and heir of Sir Thomas Butler, Kt., of Bewsey, who fought at Flodden; the defendant being Sir Thomas Gerrard, Kt., of Brynne. It appears that the good people of Winwick were such enthusiastic followers of this sport that every Saturday there was a cock-fight there in a cock-pit not very far from the church. But this particular contest appears to have taken place under special circumstances, as elaborate prepara-

tions were made for it, and Thomas Butler and Sir Richard Bold, Kt., and others, being in Manchester, met the Bishop of Ely (the brother of the Earl of Derby), who arranged to meet them on the next Saturday at Winwick, when they were all to be present at the fight. According to this arrangement they met on the ground about ten o'clock in the morning, Thomas Butler having with him a dozen persons and some children who carried the cocks, Sir Richard Bold having the same number of attendants; these with the other spectators made up a total of about fifty. To work they went, and continued "gamyn in the cock-feight place by the space of two hours."

One of the witnesses for Butler stated that Thomas Torbok had told him that all the four had been warned to be at this cock-fight in their "clene geer." This was in anticipation of the assault complained of. The exact nature of the dispute between the two parties is not made clear, but ultimately Sir Thomas Gerrard allowed judgment to go against him.

It appears that Butler and his friends did not know that Gerrard and his followers were going to the cock-fight, and, as the plaintiff put it, he "was in God's and the King's peace at Wynwhik" enjoying the sport with his friends when he heard that Hugh Hyndley, Robert Gerrard, Edmund Gerrard, and Thomas Stanley, gentlemen, and seventy or eighty others, arrayed in manner of war, had assembled within a quarter of a mile from the place where he was, and were there lying in wait for him, intending to murder him as he returned to our house. Sir John Southworth, Kt., hearing of this intent, endeavoured to appease the angry feelings of Sir Thomas Gerrard and his friends; but apparently with no immediate effect, as Sir Thomas took off his shoes and urged his followers to quit themselves like men, and accordingly they assaulted Butler, beat and imprisoned some of his adherents, and sore hurt Thurslan Clare, whom they shot with an arrow. Sir John and others now again interfered, and succeeded in staying the riot.

The defendant declared that the first man to shoot an arrow was Clare himself, and if he was shot it was his own fault.

The various accounts given by witnesses called on both sides were conflicting and unconvincing. One swore 200 people were assembled, many of whom appeared "in harness," and riotously assaulted the plaintiff. William Southworth deposed that Thomas Sedden had told him that all the tenants of Sir Thomas Gerrard at Ashlon Edge had been warned to be at Winwick with their fighting-cocks on this occasion. Others gave the number of weapons brought on the scene as over seventy, the defendant's servants being armed with staves, two bows, and swords, several witnesses declaring that Butler's company could not be in the street, where the assault took place, because they were all at the cock-fight. Thomas Haghton stated that Gerrard's company in readiness for the contest bound their hats to their heads with their garters, and prepared themselves as if they would have "foughten."

The disturbance lasted several hours, it being four o'clock in the afternoon before quiet was restored. While the fight was going on, Sir John Southworth sent word to Butler's mother at Bewsey, where her husband Sir Thomas Butler was lying ill in bed, who at once sent all the men she could collect to help her son.

Thomas Butler was born in 1495, and was therefore only about nineteen years old when the alleged assault was committed. When he was about twelve years old he was a party to a contract by which he was to marry Cecilia, the daughter of Sir Piers Legh. This marriage was subsequently solemnized, and Cecilia became the mother of his children, but shortly afterwards the marriage was dissolved by a sentence pronounced at Lichfield. He succeeded to his father's estates in 1522, but a clause in Sir Thomas's will provided that the property was to be strictly entailed. Thomas Butler found favour in the eyes of the King, who appointed him keeper of his park of Halton, and in 1523 he received the King's order to inquire into the patronage and other particulars of the churches in the Hundred of Salford.

Thomas Butler appears to have been a somewhat turbulent character; whilst in London in 1530 he was accused of (with his servants) lying in wait to "murder and slay"

one Ralph Heaton, and in 1532 he was the defendant in a case in which the Prior of Lytham asserted that he (Butler) and his mother had caused some 200 of their tenants and others to gather together at midnight armed with all sorts of weapons, and to then and there (at Lytham) destroy the ditches of the Prior and drive away 154 of his cattle.

Thomas Butler was knighted about the year 1533, and the following year he was high sheriff of Lancashire. He was always of a litigious turn of mind, and, perhaps in consequence, often in pecuniary difficulties. Towards the end of his life his own son filed a bill against him for breach of marriage covenants, he having retained unjustly to his own use a sum of £3 13s. 4d. a year. He died September 13, 1550.



### The Inscription on the "Gowk-stane," near Edinburgh.

By C. W. DYMOND, F.S.A. AND HON.  
F.S.A. SCOT.



**T**HIS "Gowk-stane" (Cuckoo-stone)—not the only one so-called in Scotland—stands on a long, low mound, in the middle of a very large, sloping, upland pasture, on Auchencorth Farm, ten and a half miles in a bee-line, south by west, from Edinburgh Castle, and three miles by road from Pomathorn and Penicuik Stations, *via* Ravensneuk and Auchencorth Moss. It is a *mênhir*, 6 feet 4 inches in height, the upper part of which has been dressed down, about 2 inches in depth, to a fair surface, to receive an inscription, which is the subject of the present paper.

So far as appears, this monument had remained unnoticed until 1901, when Mr. Frederick R. Coles, the Assistant Keeper of the National Museum of Antiquities at Edinburgh, noticing on the ordnance-map the name of the farm\* (which, in slightly varying forms, is found in the Highlands

\* It signifies "Field of the Standing-stone," the last element being obsolete.

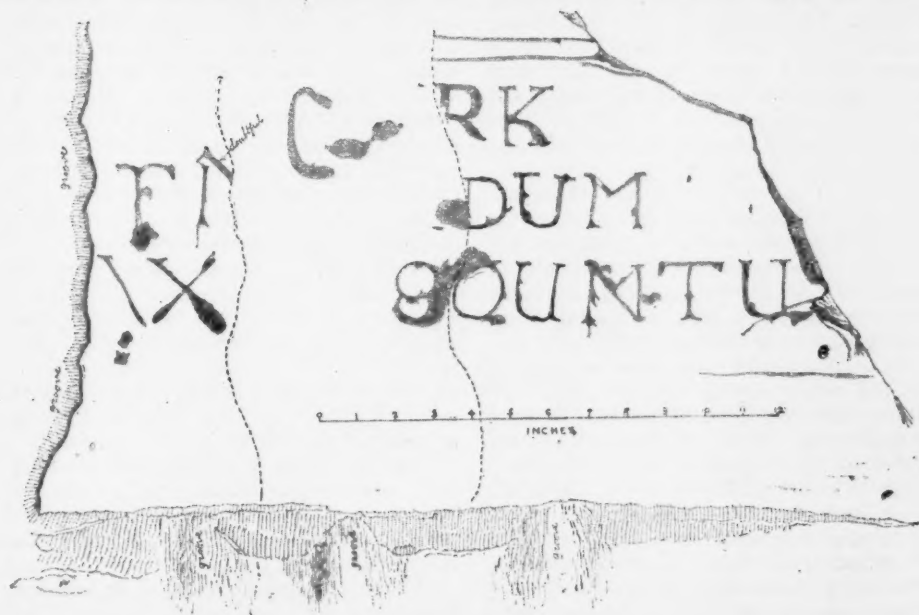


associated with these stones), after inquiry, went to the spot, and found the stone, which, moreover, proved to be inscribed.

In the summer of 1903, when I happened to be in Edinburgh, Mr. Coles invited me to accompany him on another visit to the place, for the purpose of reading and copying the inscription. On that occasion the light was bad; and as some portions of the lettering are very indistinct, while others have completely disappeared, the transcript made by my friend was not free from errors, for which, perhaps, I am more responsible than he,

the nearer portions of the surface, after brushing away the vegetable growth that partially obscured it. Finally, on a fifth occasion, Mr. Coles and I again went to verify and put finishing touches to the drawing, which is here reproduced in facsimile, but to a smaller scale, for the purpose of further study.

As it stands, this relic of the past is evidently of two widely separated dates. In its original state, as the name of the farm indicates, it must have been set up, for some yet undiscovered purpose, during the occupa-



who, for the most part, viewed his subject from sketching distance. A brief notice of the stone, by Mr. Coles, with sketches of it and of the inscription, as thus far provisionally deciphered, was published in the *Proceedings of the Society of Antiquaries of Scotland* for the session 1902-1903, vol. xxxvii., pp. 210, 211.

A closer examination, under better conditions, being desirable, I twice revisited the spot, and made a careful measured drawing of the inscription, to half-scale, showing its every detail and the principal accidents of

tion by the Gael of that part of the Lowlands. In process of time it became deeply grooved by decay of the softer portions; and when—more than two centuries ago, as the style of the lettering seems to indicate—an inscription was to be cut, it was necessary to prepare a fresh surface to receive it.

Nothing that is known about the locality has served to suggest a motive for this utilization of the stone. The name attached to it is too general, and has too obvious a meaning, to furnish a clue. The object itself marks no boundary of parish or property; but that

there was a sufficient reason for this secondary use of it is indicated by the labour that was expended in adapting it. Auchencorth Farm is a portion of the estate of Penicuik, of which the Clerks have been owners from a time antecedent to that to which the inscription on the "Gowk-stane" seems to belong. Baron Clerk, one of the family, wrote a gossiping book,\* containing accounts of certain curious works on the estate which he had caused to be executed.

The inscription consists of three lines of lettering, nearly  $1\frac{1}{2}$  inches in height. Just above is a border, of which about one-third remains. There are faint traces of a similar border a little below the third line, in a blank space 5 inches in depth, affording room for an extension of the inscription, which, perhaps, was left unfinished. The right-hand half of the surface remains intact; but the other has suffered more or less from weathering; the softest portion, which has been nearly or quite eaten away, being that between the dotted lines. A close examination of the fractures at the edges of the stone gave satisfactory evidence that they antedated the inscription, no portion of which at either end appears to be missing.

It remains to add a few remarks suggested by the study which hitherto has been almost fruitlessly given to the interpretation of the legend. If the top line occupied the middle of the available width, there is room for three letters before the final RK, which must have completed an English word. Whether of four or of five letters, the choice is extremely limited. If the alphabetic changes be systematically rung for every possible four-letter combination, no more than two or three words—*mark, work, birk*—will be found which could have any conceivable place in the combination; and neither of these promises to fit in with anything that could follow. The number of possible five-letter words is quite as small; but among them happens to be the name of the owner of the property. It will be noticed

that, nearly where the initial C would come, a faint curved mark, like the upper part of that letter, appears in the drawing. It cannot, however, be averred that this is not merely a flaw in the perished surface. The DUM at the end of the second line savours rather more of Latin than of English, though not to the exclusion of the latter. The initial is plainly E or F—the choice depending upon the reading of the second. If in the sloping stroke of this (though partly above the line) we see traces of the work of the chisel, it must read either M or N. In the gap which follows there is room for three letters, every sign of which has vanished. The third line begins with a faint sloping stroke, which has an artificial appearance: this is followed by X; and that by a weathered width for three letters, the last of which has been so much blurred that it cannot be decided whether it was C, S, B, or O. There remain the clearly cut OUNTU, which can have belonged to no other than an English letter-group—perhaps in the Scottish form. A shallow pitting near the bottom of the O at first sight raised a query whether it might not have made a Q; but this idea seems to be untenable. The mark is faint, there is no connecting stroke, and the curve of the letter at that part is distinctly cut. Besides, on this hypothesis, the necessary I between U and N is missing.

This description is published in the hope that some epigraphist may be able to hit upon an intelligible reading of an inscription which has baffled the efforts of those who have studied it on the spot.

It should be mentioned that, in order to save space, the blank portion left below the lines of lettering is not included in the plate; and that, to secure a good reproduction, it has been necessary to strengthen a little some of the weaker parts of the shading of the drawing.



\* *Memoirs of my Life, extracted from Journals I kept since I was Twenty-six Years of Age (1676-1755).* There is also, in the Advocates' Library, a brochure of his, treating (among other local antiquities) of obelisks. Neither of these works has any reference either to the stone or the inscription.

## At the Sign of the Owl.



A well-known antiquary sends me an amusing leaflet he has printed concerning "The Trials of an Antiquary and Bookworm." When he settled in the country town where he still lives, he had an annexe to his house built for the reception of his library. As soon as the purpose of the building was known, "and local eyes had seen with astonishment the numerous cases and packages of books being placed therein, it was not long," he says, "before I became pestered with offers of rare volumes." Everyone who has had similar absurd experiences knows these rare books. Bibles and volumes of poetry, with engravings, were well to the fore, "all without exception either dirt or grease-marked, damp-stained, or with leaves missing, many, indeed, possessing all these defects. Quite a number were but odd volumes, evidently the debris of furniture sales. And the stories the owners told, especially about the Bibles! 'Bin in our family 'undreds of years'—'B'longed to my great-gran'feyther it did, see 'is name in't'—'Must be worth a powerful sight o' money'—are samples of statements either pathetic or humorous according to the point of view."

It was quite useless to try to disabuse the minds of these good folk of the notion that their treasured tomes were worth good money; and to point out faults of condition was merely to give offence. "If you don't want it, say so, but don't disparage it," was, in effect, their retort.

But, like many others, my bookworm found, and finds, "the greatest worry of life" in the "canvasser who calls in the evening, just as one is becoming comfortably settled at work." He sends in a card, which reveals nothing but his name, with a message that he wishes to see you on a "literary matter"; his entry with the case, in which "valuable" books to be purchased only by subscription are carried, immediately leads to the effort to

get rid of him with as little incivility as may be. The worst example concludes the leaflet. This is the man who drives up in a hired brougham. "He carries a brand new attaché-case, and must see me upon a personal private matter. He has been specially asked to call upon me—'tis a matter in which Sir Thomas —, Sir John —, Sir Walter —, and a long list of J.P.'s and other inhabitants displayed the keenest interest." It is easy to guess what is coming. His firm is, of course, bringing out a magnificent new work, "Blankshire Men of the Century," and the bookworm is invited to provide an autobiography and a portrait, while the firm will see that he is for all time enrolled as one of the Men of the Century. There is only one little formality—"a subscription form to be filled up, price six guineas, cash in advance. This concludes the transaction; he leaves the prospectus, and I promise to think it over. I return to work."

I have received from a correspondent at Sydney, New South Wales, an illustrated pamphlet describing the Fisher Library, which belongs to the University of that Australian city. It is clearly a very fine building, in which the reading-room has a roof of greater span than any other roof in the world, save that of Westminster Hall. This roof is of cedar, and so great was the quantity required that the contractors had to purchase a forest in North Queensland. Mr. Thomas Fisher, a native of Sydney, died in 1885, and bequeathed his fortune of £30,000 to the foundation and endowment of a library to be known as the Fisher Library. It was a noble gift, which has been worthily applied, for the Government bore the cost of the building, which was only recently completed. The book-stacks are of steel, and are apparently built and arranged on much the same admirable system as was followed a few years ago in the rebuilding of the London Library. The collection of books amounts to about 86,000 volumes, a total which will, no doubt, be rapidly increased.

The annual meeting of the Henry Bradshaw Society was held on the 17th inst. in the rooms of the Society of Antiquaries, the Bishop of Salisbury, President, being in the

chair. The report from the Council showed that the Society continues to maintain its position, both in regard to numerical strength and to the progress of its work. The two volumes of the Exeter "Ordinale," edited by Canon J. N. Dalton, which form the issue for 1909, have recently been distributed to members, and good progress has been made with other works. The second volume of the Stowe Missal, however, is still, to the regret of the Council, unavoidably delayed. Four new vice-presidents were elected—viz., the Bishop of Gloucester, Father Ehrle, S.J., Monsignor Giovanni Mercati, and Mr. Edmund Bishop.

A third edition of *How to Decipher and Study Old Documents*, by E. E. Thoyts, is announced by Mr. Elliot Stock. This valuable handbook has been revised and enlarged, and contains an introduction by Mr. C. Trice Martin. It is illustrated with facsimiles of old deeds and specimens of handwritings of different periods, and is a guide to the understanding of ancient deeds. Mr. Stock also announces for immediate publication *Literary By-paths and Vagaries*, by Thomas Newbigging. This is a volume of essays, mostly on out-of-the-way subjects, which should not fail to interest and be appreciated by the book-lover.

The Rome correspondent of the *Morning Post* remarks that "His many friends in England will learn with pleasure that Professor Orazio Marucchi has been appointed by Signor Rava, Minister of Education, as the first occupant of the newly created Chair of Christian Archæology in the University of Rome. Professor Marucchi is the leading Italian authority on a subject which he has illustrated by numerous important publications, some translated into English, and he is a brilliant lecturer—a quality not always found in combination with great erudition. His appointment reflects great credit on the democratic Minister, for the new professor is a most devout Roman Catholic, particularly in favour at the Vatican, so that Signor Rava has given proof of strict impartiality in selecting the best man on his own merits. Professor Marucchi will now carry on the

work of his master, the late Dr. Rossi, from his chair in the Italian capital."

I am glad to hear that Mr. Sidney Heath has gathered together in book form, with adequate letterpress, the series of drawings of old almshouses which he has been contributing to the *Builder* for the last eighteen months. The volume will contain fifty-five large illustrations and four plans, with the title *Old English Houses of Alms*. Mr. Heath does not claim that the work is exhaustive in regard either to letterpress or illustrations, but he suggests that it will be found fairly representative of almshouse and hospital exterior architecture, from the founding of St. John's Hospital, Canterbury, about the year 1084, to the building of the new wing at Sherborne Hospital, Dorset, in 1866. The book, which will be a royal quarto, will be published by Mr. Francis Griffiths, 34, Maiden Lane, W.C., from whom a prospectus can be obtained.

The annual meeting of the Bibliographical Society will be held on January 17, when Mr. H. R. Tedder will read a paper on "The Requirements of Book-Production."

Mr. J. F. Meehan is still continuing his series of papers in the local *Beacon* on "Famous Buildings of Bath and District." No. 139, in the November issue, deals with "Bishop John Still and Early Comedy." The general title of the series seems to want a little overhauling, for Bishop Still is hardly a "Famous Building"! He is known to fame chiefly as the author of *Gammer Gurton's Needle*, one of the earliest of English comedies. Still, who was born about 1543, was Bishop of Bath and Wells from 1592 to his death in 1607. His monument, of which a good illustration is given, is in Wells Cathedral. It is a gorgeous construction of alabaster in the massive manner characteristic of the time. Mr. Meehan gives an interesting sketch of Still's career, and points out that, if he "cannot take place as the writer of the first English comedy, he can at least claim to have produced the first *chanson à boire*, or drinking-ballad, of any merit in our language"—i.e.,



the well-known "Joly Goode Ale and Olde," with its convivial chorus or refrain :

Backe and side go bare, go bare,  
Both foot and hand go colde;  
But, belly, God send thee good ale inoughe,  
Whether it be new or olde!

It is good news to hear that Messrs. Hills and Co. of Sunderland have been so encouraged by the reception given to the first volume of their reprint of Surtees's *History and Antiquities of the County of Durham*, that they will shortly publish a second. This will contain the northern part of the county, including Shields, Jarrow, Gateshead, Ryton, and the extreme west. Copious indexes, which were much missed in the original edition, are given in these reprints.

A few weeks ago the *Times* Literary Supplement announced that an interesting discovery in a very unexpected line of antiquarian research was reported from Fayoum. "The University Library of Giessen, in Darmstadt, recently acquired a number of papyri and parchments, among the latter of which has been discovered a double leaf containing a fragment of the Gospel of St. Luke in Latin and in Gothic. The Gothic text is from the famous translation of the Bible made in the fourth century by the Arian Bishop Ulfilas, the father of Germanic Christianity, who died in Constantinople in the year 381. The largest portion of this work still surviving is the Four Gospels, contained in the so-called 'Codex Argenteus,' now at Upsala. The new document is believed to date from the early part of the fifth century, and is thus the oldest extant relic of Germanic speech. Professor Helm and Privatdozent Glaue have an edition in hand."

The St. Catherine Press are issuing *Domesday Tables* for the counties of Surrey, Berkshire, Middlesex, Hertford, Buckingham, and Bedford, and for the New Forest, with an appendix on the Battle of Hastings, arranged with notes and suggestions by the Hon. Francis H. Baring.

Mr. Charles Roessler, of 30, Rue Le Marois, Auteuil, Paris, announces the publication  
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by subscription (four francs net), in an edition of 200 numbered copies, under the title of *L'Armure et les Lettres de Jeanne d'Arc*, of annotated transcripts of "Documents Conservés à l'Abbaye de Saint-Denis et aux Archives de la Famille d'Arc du Lys."

BIBLIOTHECARY.



## Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

### PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

Two new parts of *Proceedings*, Nos. liii. and liv. (price 5s. net each), of the Cambridge Antiquarian Society have appeared. The principal papers in No. liii. are a thorough and well-illustrated account of "A Hoard of Metal found at Santon Downham, Suffolk," by Mr. R. A. Smith, F.S.A.; a description from original manuscript sources of "Early University Property," by the Rev. Dr. Stokes; a learned communication on "The Connection of the Church of Chesterton with the Abbey of Vercelli," by Mr. J. E. Foster, with four plates; and an account of "Some Notable Church Towers of Cambridgeshire, and their Relation to the Principal Towers of England," with three plates, by Dr. F. J. Allen. In No. liv. we note especially particulars of "The Shops at the West End of Great St. Mary's Church, Cambridge," gathered from the Churchwardens' Accounts by Mr. G. J. Gray; "Greek Coins and Syrian Arrowhead from a Roman Cemetery at Godmanchester," by the Rev. F. G. Walker, with three plates and six illustrations in the text; and a paper containing some curious particulars of seventeenth-century University life, based "On Four Manuscript Books of Accounts kept by Joseph Mead, B.D., Fellow of Christ's College, with his Pupils between 1614 and 1633," by Dr. John Peile. The part also contains a summary of a lecture on "Ancient Footgear," by Mr. W. B. Redfern; a very interesting account of "An Ancestor's Escape from France after the Revocation of the Edict of Nantes," by Mr. C. P. Allix; "Notes on Corsica," with four plates, by Dr. Duckworth; and "The Zodiac Club," with a plate, by Mr. R. Bowes.

Vol. ix. of the third series of the *Transactions* of the Shropshire Archæological Society contains 458 pages. There are fifteen papers, and as many shorter ones under the heading "Miscellanea," and a good index well subdivided under a number of convenient headings. The longest paper is a very copious history of the manor and township of Westhope by Mrs. Martin. Mr. H. B. Walters gives the seventh section of the church bells of Shropshire, which is now completed, excepting the Deanery of Shrewsbury; and also gives a transcript of the Worfield Churchwardens' Accounts from 1549 to 1572. An interest-

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ing paper is that on "Admiral Sir Francis Geary," by his descendant, Sir William Nevill Geary, Bart. The Rev. W. G. D. Fletcher contributes a paper on "Shropshire Grants of Arms," and gives in an appendix a complete list of the Heralds' College Grants from the Additional Manuscripts 37,147 to 37,150. The late Mr. Joseph Foster was permitted to make a list of grants from the volumes of grants preserved at the College of Arms, and his manuscripts are now at the British Museum. Two of his manuscript volumes are arranged alphabetically, the other two under counties. About 190 grants of arms were taken out by Shropshire people between 1687 and 1895. The Rev. W. G. Clark-Maxwell contributes a most valuable paper on "The Rural Deanery of Clun in the Seventeenth Century." Other good papers are "Notes on Albrighton," by H. F. J. Vaughan; "Shropshire Hermits and Anchorites," by Miss Auden; "A History of Hopton Wafers," by the Rector, Prebendary Payton; "Wigmore Castle," by Prebendary Auden; "Notes on a Copy of the Vulgate formerly belonging to Haughmond Abbey," by the Rev. C. H. Drinkwater; "The Stone House, Shrewsbury," by J. A. Morris; "Visitations of Wenlock Priory," by the Rev. W. G. D. Fletcher; "Bishop's Castle Elections," by the Rev. J. R. Burton; and "Mytton Letters, temp. Civil War," edited by the Rev. J. E. Auden. The volume of *Transactions* is quite up to the average, and the Society may be congratulated on having so many willing workers.

The new issue, part xiii., of the *Bradford Antiquary* (price 2s. 6d. net), which is the journal of the Bradford Historical and Antiquarian Society, is edited by Dr. Hambley Rowe. It contains a variety of good papers on local subjects. Under the title of "The Bradford Manor Court Rolls," Mr. H. Speight gives much information concerning the Rolls of the time of Queen Elizabeth and later. A fine plate gives a photographic facsimile of part of a Roll of April 21, 1575. In "Some Claphams of Note," Mr. J. A. Clapham gives brief biographical notices of a number of members of his well-known Yorkshire family of bygone days. The Rev. L. Dawson gives historical particulars of "The Earlier Daughter Churches of Bradford Parish Church," illustrated by a series of portraits; and Mr. W. Scruton tells the story of the persecution and sufferings of "The Friends of Lothersdale." Dr. Hambley Rowe supplies short articles on "The Place Names Menston and Manningham," and "Cheldis: a Domesday Manor in Craven." Among a variety of other notes and papers we notice "Bradford in 1832" (with folding map), "Shipley in 1800" (with folding map), and an obituary notice, with portrait, of the late Mr. C. A. Federer.

The new part of the *Transactions* of the Hull Scientific and Field Naturalists' Club, vol. iv., part ii. (price 2s. net), edited by Mr. T. Sheppard, F.G.S., contains the second part of the editor's "Notes on Roman, etc., Antiquities from South Ferriby, Lincolnshire," with seven good plates. These Ferriby relics form a most varied collection, and include articles of bronze, iron, silver, glass, earthenware, etc. Among them is a great variety of buckles,

strap-fasteners, etc., many of them of mediæval date. The plates are very useful aids to the text. The other papers in the part, some twelve in number, are on subjects outside the *Antiquary's* scope.

We have received, and offer a hearty welcome to, vol. i., No. 1, of the *Journal* of the North Munster Archæological Society, which appears in continuation of the *Journal* of the Limerick Field Club. It contains illustrated papers on many local antiquarian topics, such as "Old Limerick Bridges"; "Cromleacs in Co. Limerick"; "Antiquities around Kilsnora and Leinch, Co. Clare"; and "Cromwellian Settlement of the County Limerick." The writers include Messrs. T. J. Westropp, J. G. Barry, and P. J. Lynch. We wish the old *Journal* under its new name a long and successful career.

#### PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

THE annual meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND was held on November 30, when the office-bearers and council for the ensuing year were elected. The president is Sir Herbert Maxwell, Bart. Notwithstanding heavy losses by deaths and resignations, the number of Fellows is steadily increasing, and at the close of the year the number on the roll was 717, to which the admissions at the annual meeting have added twelve. The forthcoming volume of the Society's *Proceedings*, of which an advance copy was on the table, is expected to be more generally interesting than usual on account of the variety of the subjects discussed in the several papers, of which there are in all twenty-nine. The museum during the past year has been open to the public free, the fees of admission formerly charged on two days a week having now been abolished. The number of specimens added to the collection during the year by donation has been 156, and by purchase 38; while the number of books added to the library has been 191 by donation and 39 by purchase.

A meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES was held on November 24 at the Old Castle, Mr. J. P. Gibson presiding. Mr. F. W. Dendy stated that £80 or £90 was required towards the £300 needed for the library fund. They had a very valuable library, but a great many of the manuscripts could not be got at. The library was also suffering from damp and dust, and they wanted it removed to the Black Gate. Donations were received as follows: From the council of the Glasgow Archæological Society, a complete set of the *Transactions* of the Glasgow Society, as a memento of the pleasant meeting at the Roman Wall in August last; from Mr. A. J. Rudd a grant, of 1365, of free warren by Bishop Thomas de Hatfield to Kieper Hospital, with seal somewhat mutilated. The following were exhibited: A photograph of the font cover at St. John's Church, Newcastle, by Mr. Parker Brewis; plans, sections, etc., of the "prætorium"

at Chesters (Cilurnum), with a few notes, by Mrs. T. H. Hodgson of Newby Grange.

At the fifty-third annual meeting of the GLASGOW ARCHÆOLOGICAL SOCIETY on November 18 a lecture on "The Excavation of the Roman Fort of Newstead," with lantern illustrations, was delivered by Mr. James Curle, F.S.A. (Scot.). On the Roman road which goes over the Cheviots he told how the discovery was made at Newstead of a great legionary camp 49 acres in extent, which evidently had been planted to hold the crossing of the Tweed and the opening of the Leader Valley, the road to the north. The camp, in his opinion, was the historical *Trimontium*, and consisted of an early fort of very irregular form, and above it a later fort, which had been subjected to many alterations. Battlemented walls, probably 15 feet high, and ditches surrounded the camp. The *prætorium*, which resembled the forum of a city, the granaries on either side, the square house, which was probably inhabited by the Commandant, and the barracks for the soldiers, were in turn described. Then he dealt with the garrison, the numerical strength of which would range from 1,000 to 1,500 men, and went on to speculate on the alterations of the different periods in the history of the camp. Later he spoke of the annexe on the outside, with its baths—the cold bath, the tepidarium, and the hot bath—and the various rubbish-pits, a number of the curious things dug up from which were described.

Mr. A. Stanley Cooke presided over a meeting of the BRIGHTON AND HOVE ARCHÆOLOGICAL CLUB, held on December 1, when Mr. H. S. Toms read an interesting paper on the excavations at the Beltout Valley entrenchments, carried out by the club for a week in last August. Besides numerous excellent diagrams, the lecturer exhibited quite a small museum of specimens of the "finds," and their close examination by the audience at the conclusion of the lecture was in itself an indication of the way in which the paper appealed to them. Early in the present year, Mr. Toms explained, he received information that within the prehistoric promontory fort enclosing the headland known as Beltout, hard by the old Beachy Head lighthouse, were peculiar earthworks, which it was thought might be valley entrenchments. Having obtained permission to excavate from the landlord, Mr. C. Davies Gilbert, he paid a visit in July, and found just west of the old lighthouse a dip in the cliffs, which represented all that was left of the head of a valley which ran inland for a short distance, turned, descended westwards parallel to the coast-line, and then, making another turn seawards, disappeared over the cliff. On the inward dip of the cliff at the lower end appeared the angle of a very pronounced valley-side entrenchment, the greater part of which had disappeared through coast erosion. The western extremity was found, however, to form a turning angle, and in consequence the lower or northern side of the earthwork was absolutely intact. This perfect side measured about 210 feet in length, and the remains of the eastern side 120 feet; and assuming that the original earthwork, like others of its kind, was

approximately square, its area must have been 4,900 square yards. A puzzling feature was that a second valley entrenchment of an entirely new type was constructed across an enclosed part of the one occupying the valley side, a peculiar feature being that its ditch was within the enclosing rampart. It appeared to be of later date than the one it intersected. Three sections were dug through the two earthworks. After describing by means of diagrams the various sections of soil, Mr. Toms went on to speak of the "finds." In the first two they consisted of a few flint shore-pebbles, known as "sling-stones," and artificial chips of flint. Greater success, however, attended the third excavation. Here, lying in a heap, were found thirty-eight flint scrapers, burnt flints or cooking-stones, numerous fragments of typical Bronze Age pottery, a fragment of the Bronze Age drinking-cup or beaker pottery, and many other objects. Coming to a consideration of the period to which the "finds" belonged, and their consequent bearing upon the age of the earthworks, the lecturer argued that they belonged not to Neolithic times, but to later days, when flint instruments were still made and extensively used, supporting his contention by the fact that pottery of a similar nature had been found in burials of the round barrows belonging to the transitional period of the Bronze Age. The entrenchments at Beltout being in plan similar to the Bronze Age works in Dorset, and their relics of a like character, they were led to the conclusion that the two series were constructed by tribes of a like culture—viz., the Bronze Age Britons, whose burial mounds stand in the vicinity of the enclosures. Speaking of the derivation of the word "Beltout," Mr. Toms said the affix "tout" seemed to be unique in Sussex, but was not unusual in Dorset. It was from the Old English word "tote," derived from the Anglo-Saxon "totian," to spy or look out (hence to tout, or look out, for customers); and it seemed pretty clear that in olden times this headland was used as a look out hill. The "Bel" appeared possibly to be derived from the ancient British name for Mars, the god of war.

The discussion which followed was short, but it was productive of the information from Mr. Garraway Rice, F.S.A., that there existed two places which bore the name "Tote," one on either side of Pulborough. The opinion was also expressed and corroborated that the purpose of the earthworks was not military in any sense, but simply as a protection for cattle from the wind. Hearty votes of thanks were accorded the lecturer, to those gentlemen who assisted in the excavations, and to the subscribers to the excavation fund.

THE CAMBRIDGE ANTIQUARIAN SOCIETY held meetings on November 15, 22, and 29. At the first Professor Ridgeway presided, and a paper was read by Mr. F. W. Green on "Western Oases in Egypt and their Antiquities." On the 22nd, the Rev. Dr. Stokes presiding, the Rev. J. G. Cheshire lectured on "William Dowsing's Destructions in Cambridge-shire Churches." On August 28, 1643, said the lecturer, an ordinance was passed by both Houses of Parliament, that in all churches and chapels all altars and tables of stone were to be taken away and de-

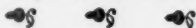


molished; all Communion-tables removed from the east end of such churches and chapels; all rails taken away and ground raised for altar or Communion-table, to be levelled before the first of November, by which time all tapers, candlesticks, and basins, were to be removed from the Communion-table and disused; crucifixes, crosses, images, pictures of one or more persons of the Trinity or the Virgin Mary, and all other images or pictures of saints, or superstitious inscriptions, were to be taken away and defaced. The Earl of Manchester, as Commissioner, entrusted William Dowling with this sacrilegious work for the Eastern Counties, and he in turn appointed deputies for those places he was unable to visit himself. The usual fee exacted was 6s. 8d., though he complained that in some cases he was unable to get more than 3s. 4d. He sometimes received 13s. 4d. It was difficult to differentiate sometimes between the havoc wrought by Dowling and that accomplished at other times. At the time of what one might perhaps call without offence the Great Pillage, also towards the close of Henry VIII., during that of Edward VI., and at the beginning of Elizabeth's reign, divers orders were issued for persons to do exactly what Dowling did at a later period. Moreover, according to Mercurius Rusticus, a further order was issued in 1641 by the House of Commons to the same purpose. It appeared to have been expected in 1643 that the clergy themselves would be induced to destroy the "scandalous pictures" in their churches; and failing this, the commission was issued on December 19 to Dowling and his nominees to put the ordinance into execution. It was interesting to note that in recent years, and even now, attempts were being made to repair or replace the defaced images, windows, and crosses. At Madingley ten stumps of cherubims defaced by Dowling had been placed against the wall of the tower; at Teversham the name of Jesus had been repainted six times on each side of the chancel; at Witcham the broken cross from the nave roof lay in the churchyard from 1643 till 1896, when the present Vicar repaired and replaced it on its original site. At Foxton, Teversham, Little Shelford, Swaffham Prior, and a great many other churches, endeavours had been made to recover and piece together the broken fragments of stained glass. This had sometimes resulted in what were called kaleidoscope windows, wherein the beauty of the ancient colour yet lingered, though the subject was lost in the confused variety of mutilated fragments. At the meeting on the 29th two papers were read by Mr. H. H. Brindley and Professor Skeat. The paper given by Mr. Brindley had been prepared by himself in conjunction with Mr. Alan H. Moore, and its subject was "The Ship in St. Paul's Farewell at Miletus," in the windows of King's College Chapel. Professor Skeat, in his paper, which was entitled "Grantchester and Cambridge," put forward the theory that the name "Grantchester" was derived from a name formerly applied to Cambridge. Professor McKenny Hughes inclined rather to the opposite view to that put forward by Professor Skeat. He remarked that he had discovered a quantity of Roman relics at Grantchester, and there seemed good reason to suppose that it was formerly an important Roman settlement.

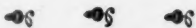
At a meeting held under the auspices of the SUSSEX ARCHÆOLOGICAL SOCIETY at Brighton on November 25, Mr. C. Thomas-Stanford, F.S.A., lectured in a very comprehensive fashion on the part played by Sussex in the great Civil War. The lecture covered far too much ground for a summary to be possible here. The story was told most effectively, with many amusing extracts from local records. The following is one passage: "People," said the lecturer, "were, perhaps, inclined to look upon the Civil War as an outburst of new Puritanical energy, but the registers of Sussex churches showed that long before the outbreak of hostilities such baptismal names as Perform-thy-vows, Steadfast-on-high, and others of the Praise God Barebones type were common. Not only the laity but the clergy were widely imbued with Puritanical doctrine and dislike of ritual," the speaker went on. "As early as 1605 the Vicar of Cuckfield was accused in the Archdeaconry Court of Lewes of not wearing the surplice, and not using the sign of the cross in baptism; and in 1610 Herbert Pelham alleged that the minister at Catsfield had said 'that he had as leefe see a sowe weare a saddell as see a minister weare a surplice.' The scope of this court was wide. Thomas Brett, of Cuckfield, was brought before it because 'he useth commonly to sleepe in the sermon tyme'; Lambert Combert, of Slaugham, 'for beating his wife on the 29th June last, being Sabbath Day, in tyme of divine service'; and Briquet Barrett, of Wivelsfield, 'for thrusting of pinnes in the wife of John Dumbull in the church in tyme of divine service.' The ultra-strict observance of Sunday was a cardinal point of Puritanism; even such a harmless practice as wife-beating was discountenanced on the Lord's Day. The Puritans were always on the look out for 'judgments' on Sabbath-breakers, and the parish registers not infrequently contain such entries as that at Hastings in 1620, of the burial of a man 'slain by the hauling up of his father's ship upon Sunday,' or that at Hailsham, of one who 'fell down dead as he was playing a match at football upon the Sabbath day.'" The movement known as the Laudian revival was an attempt to check the Puritanical tendencies of the clergy. The report of Dr. Brent, who visited Chichester as Vicar-General of the Archbishop, contained some curious reading. Of Mr. Hill, Vicar of Felpham, whom he inhibited, he says: "Mr. Hill in the pulpit spake unto four of his neighbours who sat before him in one seat that he was certain three of them should be damned. The fourth was his friend, and therefore he saved him." At Lewes, he said, "I inhibited one Mr. Jennings to preach any more for particularizing in the pulpit. He called one of his parishioners 'arch knave,' and being questioned by me, answered that it was but a lively application. The man abused did think he had been called 'notched knave,' and fell out with his barber, who had lately trimmed him." Mr. Thomas-Stanford had some very interesting details to give concerning Sussex fighters. "One of the most prominent Cavaliers throughout the reign of Charles I. was George Goring, son of George Goring, of Ovingdean, builder of the splendid old mansion of Danny, which is one of the chief glories of this part of the county. The son was raised to the peerage in 1632 as Baron



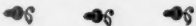
Goring, of Hurstpierpoint, and later advanced to the Earldom of Norwich. He is often instanced as the typical Cavalier. Clarendon speaks of 'his frolic and pleasant humour,' 'his pleasant and jovial nature, which was everywhere acceptable.' At the siege of Colchester, in 1648, he held the chief command, and when the town surrendered he only escaped being put to death with three of his subordinate officers by the casting vote of Mr. Speaker Lenthall. He received sentence of banishment. It is a somewhat curious coincidence that at this siege fell Sir William Campion, from whom is lineally descended the present Squire of Danny. A Royalist of a different sort was Colonel Thomas Lunsford, of East Hoathly. 'He and his twin brother, Herbert,' says a contemporary, 'were both the biggest men, though twins, you could likely see.' He had spent a stormy youth. For poaching the deer and assaulting the gamekeeper of Sir Thomas Pelham he was, in 1633, fined £1,500 by the Star Chamber. Becoming desperate, he 'lay in wait and beset Sir Thomas Pelham as he was returning in his coach on a Sunday, discharging two pistols into the coach.' This outrage brought fresh fines of £5,000 and £3,000 upon him (the Star Chamber knew how to fine!), whereupon he fled to France, and there rose to be a Colonel of Foot. Returning to England in 1639, with a high military character, he obtained the King's pardon for his fines. In the Civil War he played an active part, with chequered fortune, suffering imprisonment for two years in the Tower. Many strange legends gathered round his name, one being that he was a cannibal, a devourer of children, a story which Butler alludes to in *Hudibras*.



Dr. Pinches read a paper on "The Discoveries by the German Expedition on the Site of Assur" at the meeting of the SOCIETY OF BIBLICAL ARCHAEOLOGY on December 8.



At the meeting of the SOCIETY OF ANTIQUARIES on November 25, Dr. C. H. Read in the chair, Mr. A. F. Leach read a paper on the connection of the present St. Paul's School with the old cathedral Grammar School of St. Paul's.



Other meetings have been of the BYZANTINE RESEARCH AND PUBLICATION FUND on December 8, when Dr. Headlam lectured on "The Scope and Interest of Byzantine Studies"; the BRISTOL AND GLOUCESTERSHIRE ARCHAEOLOGICAL SOCIETY on the same date; the annual meeting of the HALIFAX ANTIQUARIAN SOCIETY on December 7; and the SUNDERLAND ANTIQUARIAN SOCIETY on December 8.



## Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE ROMAN FORT AT MANCHESTER. Edited by F. A. Bruton, M.A. 103 plates (one in colour), 3 folding plans, and 5 illustrations in the text. Manchester, *At the University Press*; London, *Sherratt and Hughes*, 1909. Demy 8vo., pp. xvi, 194, and 160. Price 5s. net.

This handsome volume is the second annual report of the Manchester and District Branch of the Classical Association of England and Wales. With its supplement, an octavo booklet of 51 pages and 9 plates, containing an account of the *Excavations at Tothill and Melandra*, it represents a year's work of the branch's Excavation Committee. For a report it is indeed a very remarkable publication. The title by no means fully indicates the nature of the contents. The book contains not only a very complete account, contributed by Mr. Bruton, of the excavations in 1906-07, which attracted so much attention at the time—not least by the striking contrast of the uncovered walls and pavements of 2,000 years ago in close juxtaposition with the buildings and life of a great city of the present day—but also a series of studies dealing with many aspects of Roman Manchester, and including notices of earlier discoveries. Inscriptions, local Mithras-worship, the Ellesmere collection of Roman antiquities found in Manchester—a collection now exhibited in Manchester, and here catalogued in detail—and other like subjects, are treated by various writers, including Professor Tait, the Rev. E. L. Hicks, Mr. J. H. Hopkinson, and Mr. J. J. Philips. Miss Limebeer supplies a good index. Separately paged is an exhaustive account of all the coins known to have been found in Manchester, including public and private collections, and including, of course, those found during the recent excavations. Professor Conway, Mr. J. MacInnes, and Mr. G. C. Brooke, here identify, so far as is possible, and describe, no less than 329 specimens, with chronological table and five coin indexes added. It is a valuable and laborious piece of work, for which many numismatic students will be grateful. The whole volume, indeed, is a thoroughly scholarly production, providing an encyclopædic guide to the Roman antiquities of Manchester and to the history of their discovery. The reader need only refer to the enumeration, at the head of this notice, of the illustrations, to see how lavishly graphic aids to the text have been provided. The actual results of the excavations of 1906-07 were disappointing to some. Portions of ramparts, floors apparently of streets, certain scattered stone remains, pottery (mostly of the third century), coins ranging from the first century to the early part of the fourth, and a few bronze, stone, iron, and glass relics—these were the principal tangible results. No prehistoric remains were found. But the "negativeness" of the evidence, as Mr.

Bruton points out, simply shows the need for further exploration. In any case the production of this remarkably comprehensive volume may be regarded as one of the most satisfactory and valuable results of the work undertaken. It is extraordinarily cheap. The supplementary volume, a paper-covered booklet, describes, as already mentioned, the excavatory work done on two other sites, Toothill and Melandra, in the summer of 1906.

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**ARMOUR AND WEAPONS.** By Charles Foulkes. With a preface by Viscount Dillon, V.P.S.A. 12 plates and 52 illustrations in the text. Oxford: Clarendon Press, 1909. Royal 8vo., pp. 112. Price 6s. 6d. net.

There should be a large public for such a handbook as this, competently written, finely illustrated, and in every way well produced. The literature of the subject is very extensive, and for the most part very expensive also; but in addition to large and comprehensive works treating the subject with fulness, and separate monographs on special

and intricate subject; Plate Armour (1410 to about 1600); Horse Armour; The Decadence of Armour; and Weapons—a final chapter too short and slight to be quite satisfactory.

Such a clearly written guide, which, though short, comprises an astonishing amount of information cleverly condensed and accurately presented, should be welcomed by all who take any interest in the subject, whether as amateurs or students, whether from the point of view of business or of antiquarian interest. The numerous and well-selected illustrations are a very important feature of the book. Specially useful are such plates of examples as No. V., which contains eleven specimens of bascinets and helms of divers dates, and the many little cuts of details in the text. One of the latter we are permitted to reproduce above. It shows a decorated example of the orle, or wreath, worn turban-wise round the bascinet, the use and origin of which are somewhat doubtful. The illustration also shows the gorget of plate which was worn over the throat and chin with the bascinet.

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**SIR PHILIP SIDNEY.** By Percy Addleshaw. With twelve illustrations. London: Methuen and Co., 1909. Demy 8vo., pp. xiv, 381. Price 10s. 6d. net.

This is an interesting and refreshing biography of the man whom old Camden called "the miracle of our age." Sidney's life, with its curious tapestry of romance, financial worry, poetry, travel, and mixed friendships, will always be attractive. The detail which the tribute of his contemporaries has supplied towards a portrait of his brief but crowded career is almost too abundant, but to any serious student of history presents a portrait well worthy of analysis and criticism. The golden episode of Sidney's death has always distracted attention from the earlier years, which merit close inquiry. Anyone who, like the writer of this short notice, has had occasion to compile a fresh life of an Englishman from mixed available materials, can appreciate the method of Mr. Addleshaw's treatment. He has evidently sifted the authorities, which he quotes from with equal freedom and justness. The extracts from the Languet letters are well made, as they deserve to be. The separate chapter on the curious problem of Penelope and the Sonnets is a just piece of literary criticism. The historical incidents from "Early Influences" (a chapter specially commendable) to Zutphen's sad calamity are all well displayed, and, so far as we have tested them by comparison with a small collection of "Sidneyana" in a home library, accurately given. That which gives to Mr. Addleshaw's volume a value of its own that should promote its sale is, as it seems to us, a certain independence of judgment which declines to be bound by traditional adulation, and is expressed in language sometimes a little too casual and verbose, but always stimulating and lively. He praises his hero as noble and "quixotically honest"; but he sees in him also "the qualities of the prig and the bigot." As a biographer, however, should do, he gives ample reasons for proving much more than that he had grave faults.

In the *Antiquary* we are bound to say a word about the illustrations. The frontispiece, from a



THE ORLE.

From the monument of Sir H. Stafford, Bromsgrove, Kent, 1450.

aspects of it and on points of detail, which are numerous, there is ample room for a book which, though comprehensive in its scope, shall yet be of moderate size and price. Mr. Foulkes himself says that his object is to provide "a handbook for use in studying history, and a short guide to the somewhat intricate technicalities of the Craft of the Armourer." There is hardly any antiquarian subject in regard to which more mistakes are continually being made than arms and armour. Novelists, historians, and general writers, theatrical managers and costumiers, revel in anachronisms of style and inaccuracies of detail. The author of this book points out some of the pitfalls—some of which, such as the anachronisms in mediæval miniatures and illuminated manuscripts, are often liable to be overlooked—and discusses succinctly various doubtful points both of use and construction. The structure and scope of the work may best be shown by a summary of the chapter headings. These are—The Age of Mail (1066-1277); The Transition Period (1277-1410); The Wearing of Armour and its Constructional Details—a suggestive outline of a difficult

little-known portrait at Shrewsbury School, and the other photographs, from the Gray's Inn portrait of Lord Burghley and the Ronsham picture of Queen Elizabeth, are quite genuine and welcome; but the reproduced prints of Essex, the Penshurst brothers, and Langnet, were not worthy of inclusion.

W. H. D.

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A HISTORY OF THE OXFORD MUSEUM. By H. M. Vernon, D.M., and K. Dorothea Vernon. Ten plates and plan. Oxford: Clarendon Press, 1909. Foolscap 8vo., pp. 128. Price 1s. 6d. net.

The Oxford Museum celebrated its jubilee in 1908, and the event happily suggested the preparation of this dainty little volume, wherein the visitor may read the story of the growth and development of that great storehouse of things beautiful and ancient and rare, and scientifically valuable, from its beginnings in the collection of "curiosities" made by the Tradescants of Lambeth, and inherited, enlarged, and presented to Oxford, by Elias Ashmole, of venerated memory. Some amusing examples are given of the treatment of the Museum by the economical and anti-scientific parties in the University. On one occasion in the middle of the last century "there was much discussion in the Delegacy as to whether an expensive permanent wall or a temporary fence should be provided. At last someone satirically suggested that, 'in place of the proposed fence, sheep hurdles should be adopted,' and the motion on this was actually put to the vote. The numbers for and against it were equal, but the casting vote was not given." We live in a different world nowadays. This little history of the development of scientific studies at Oxford—for such it really is—is well worth reading. In format the book is most attractive.

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MEMORIALS OF OLD SUSSEX. Edited by Percy D. Mundy. With many illustrations. London: George Allen and Sons, 1909. Demy 8vo., pp. xiv, 304. Price 15s. net.

Sussex has been fortunate in recent years in those who have sung her praises. Mr. E. V. Lucas, Mr. Hilaire Belloc, Mr. Arthur Beckett, and Mr. Brabant, have all delighted the hearts of Sussex lovers—and who that knows the glorious down-country of the fair southern county is not a lover of Sussex? We opened this new volume of the "Memorials" series with special anticipations of pleasure, and we have not been disappointed. From the first brief chapter on "The Individuality of Sussex," by Mr. Belloc, to the last on "Cottage Architecture," by Mr. C. E. Clayton, there is hardly a page which will not gratify, in some degree, the lover of the county. The editor must have been puzzled what to include and what to exclude, for Sussex simply abounds with possible subjects for such a volume as this. It would be easy (and foolish) to grumble at his selection; it is just as easy and wiser to enjoy thankfully the good fare provided. Conspicuous in the list are "The Downland," by Dr. William Martin; "The Forests," by Dr. Cox; "Saxon Architecture," by Mr. Tavenor-Perry; "Sussex Brasses"—the county is rich in these memorials—by the Rev. H. W. Macklin; "Celtic Antiquities," by Mr. G. Clinch; "Mural Paintings"—a noteworthy contribution to the ecclesi-

ology of the county—by Mr. P. M. Johnston; and "Country Life in the Past," a delightful chapter by the editor. There are nearly a dozen other chapters, all of interest in their several ways, though some are rather thin; but those we have named will sufficiently show how varied and how tempting is the banquet. The illustrations are very numerous and good.

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MY PEDIGREE. Designed by Fitz Broad and J. Francis Markes. Bradford: Percy Lund, Humphries and Co., Ltd. Small 4to. Price 4s. net.

The designers of this ingeniously constructed book, strongly bound in buckram, have aimed at providing the purchaser with a carefully devised scheme for recording detailed particulars of his family for six generations back. It starts with a well-arranged plan of a pedigree in tree form, with index references to the folios which follow, each of which provides for full biographical particulars under printed headings, with a blank page opposite, for each generation of ancestors, there being space for recording further particulars when earlier descents can be traced. A book so well prepared and ingeniously arranged should encourage many people who take interest in the details of their family history to make the attempt gradually to fill the blanks and complete their pedigree.

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THE GROWTH OF THE ENGLISH HOUSE. By J. A. Gotch, F.S.A. Over 250 illustrations. London: B. T. Batsford, 1909. 8vo., pp. viii, 336. Price 7s. 6d. net.

No man is better qualified to write such a handbook as this than the author of those charming works on Renaissance architecture in England which are the delight of lovers of our domestic buildings. The volume before us, handsomely bound and with an illustration on almost every page, forms fascinating reading. It is intended more, perhaps, for the intelligent amateur of architecture than for the professional reader, and, with that end in view, the method of first treating the general plan and main characteristics of the English house for each period, supplementing this by discussion of details and minor features, is thoroughly sound. The subtitle describes the work as "A Short History of its [the House's] Architectural Development from 1100 to 1800." It is consequently a little unreasonable, perhaps, to complain of the absence of any account of English houses before the period taken as the starting-point. Still, we can hardly understand so dogmatic a statement as that on p. 2, that it is in fortified houses "that we must seek the first germs of our own homes, the earliest evidences of domestic architecture"; or that on p. 4: "The keep, then, is the earliest form of English house in permanent fashion." How about the Saxon hall? Again, Mr. Gotch says: "In this inquiry we need not trouble ourselves about Roman villas; they were exotic, and there is no reason to believe that they had any influence on English houses." Surely this is too sweeping a statement. Such an article as that by Mr. Moray Williams in the *Antiquary* for October last, entitled "The Romano-British Buildings at Stroud, near Petersfield, Hants," shows how widespread was the

form of domestic building in the Romano-British period known conveniently, but quite inadequately, as the "farmhouse" type. Other forms of Roman villa may have been exotic, but there is at least reason, as Mr. Williams points out, in the buildings of the so-called "farmhouse" type, to "trace an evolution from a perhaps purely Celtic prototype." But these criticisms are merely a stumble on the threshold of Mr. Gotch's house. Granting his starting-point, the book is an able and lucid study in architectural development, although the author hardly does justice to mediæval houses of other than the fortified manor-house type. We miss any discussion of town-house building, and note with a little surprise that there is no reference in either text or illustration to so typical a building as the Grevel House at Chipping Campden, that remarkable example, still inhabited, of a four-



GATEHOUSE (EARLY SIXTEENTH CENTURY),  
KIRTILING HALL, CAMBRIDGESHIRE.

teenth-century substantial town-dwelling. A truce to grumbling, however. With such slight reservations as we have indicated, we most heartily commend the book to students and amateurs of our domestic architecture, as both a scholarly and charmingly written treatise and a delightful picture-book. It is usefully furnished with a chronological list of castles and houses, a glossary, a too brief bibliography, and indexes to illustrations and text. In all externals the book is ideal. The illustration we are kindly allowed to reproduce above is an example of one of the smaller blocks. It shows one of the lofty gatehouses of the Tudor period—that at Kirtling Hall, Cambridgeshire.

Mr. Henry Frowde issues in the usual tall booklet form, as an extract from the *Proceedings* of the British

Academy, vol. iv., the Rev. R. B. Rackham's learned paper on *The Nave of Westminster* (price 5s. net). This is based on the recently rediscovered fabric rolls—of which the series, not quite perfect, is preserved among the Abbey muniments—which cover the period from 1376 to 1528, during which the nave of Westminster was being built. Sir Gilbert Scott, Mr. Micklethwaite, and others, have written the history of the building of the nave from the stones; Mr. Rackham here tells it from the documents. The story abounds in details of whence came the materials, of wages and prices, of the manorial obligations of the undertaking, of occasional fires and other misfortunes which hindered the progress of the work, and of the architectural development of the structure. The first-hand information here given will be found to correct many dates and surmises in the architectural accounts of the Abbey. The publication, indeed, makes a very large addition to our knowledge of the history of Westminster.

Messrs. A. R. Mowbray and Co., Ltd., issue a charming Christmas booklet by Dr. A. C. Fryer—*The Babe of Bethlehem, and Other Verse*, with musical setting of each of the thirteen poems, by Mr. Cedric Bucknall, Mus. Bac. The white, gold-lettered cover forms a comely shrine for Dr. Fryer's melodious Christmas hymns, worthily set by Mr. Bucknall. Text and music are particularly well printed. As a handsome little Christmas gift the booklet is cheap at 1s. net. in paper, and 1s. 6d. net in cloth.

From Hull come Nos. 62, 64, 65, 66, and 67, of the Museum Publications. The first is the usual *Quarterly Record of Additions*, No. xxx., with illustrations of local tokens and medals. Nos. 64 and 65 contain the second part of notes by Mr. T. Sheppard, the Curator, on *A Collection of Roman Antiquities* from South Ferriby, in North Lincolnshire, with a number of plates and illustrations. Nos. 66 and 67 are occupied by descriptions of *Some Anglo-Saxon Vases in the Hull Museum*, also by the Curator, with many plates and illustrations in the text. At the published price of one penny each, these pamphlets of general as well as local antiquarian interest are remarkably cheap.

The *East Anglian*, November, contains a first instalment of extracts from the sixteenth-century records preserved in the Bishop's Muniment Room at Ely, illustrating both the ecclesiastical and the ordinary life of the time; and much other valuable documentary matter. The *Architectural Review*, December, has a finely-illustrated paper on the Renaissance architect, Vignola; the whole number abounds with excellent illustrations. We have also received *Travel and Exploration*, December; and *Rivista d'Italia*, November.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.



